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ABSTRACT

This bibliography traces its origin back to a group of abstracts that surveyed a book published by the Israel Ministry of Education and Culture, and entitled "A Decade of Projects on Behalf of the Culturally Disadvantaged." The National Science Foundation, Washington, D. C. commissioned a chapter-by-chapter abstract to be presented in "Israel Education Abstracts," and the present bibliography is the result of the fulfillment of that commission. The abstracts in the bibliography match the number of articles in the book, and are arranged in the same order as in the book. Each abstract is further subdivided into smaller units, the titles of the sub-units being mostly derived from those within the respective chapters in the book. Additionally, almost all the tables appearing in the source book are presented at the appropriate places amongst the abstracts in the bibliography. The articles in the book cited and abstracted in the bibliography cover such topics relating to disadvantagement in Israeli education as: cultural enrichment and religious education, changes in methods of teaching reading in grade 1, grouping procedures, pedagogical guidance, longer school days and extended school years, tutorial systems, research into the longer school day and extended school year, and research relating to the preparation of disadvantaged preschoolers for school. (RJ)

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ISRAEL EDUCATION ABSTRACTS

A Selected Bibliography

Vol. 7, 1972

A Special Enlarged Edition on
Advantaging the Disadvantaged
in Israeli Education

ISRAEL PROGRAM FOR SCIENTIFIC TRANSLATIONS

Jerusalem

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Vol. 7, 1972
(Special Enlarged Edition)
on
ADVANTAGING THE DISADVANTAGED
IN ISRAELI EDUCATION

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in Israeli Education
via
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by the
Israel Ministry of Education and Culture

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EDITOR'S INTRODUCTION

As an educational topic, "Education of the Culturally Disadvantaged" has certainly not been a disadvantaged one neither in the pages of Israel Education Abstracts, nor in those of its predecessor, Bibliography of Israel Educational Materials.

The first Special Section which appeared in the latter series (Vol. I, No. 2) dealt with "Education of Culturally Deprived Children," a topic to which the staff of Israel Education Abstracts returned in 1970, in Vol. 5, No. 3 (see pp. 45–60), with a group of abstracts, on the occasion of the publication release in that year of "A Decade of Projects on Behalf of the Culturally Disadvantaged" (Asor l'mifalei hatipu'ah) by the Israel Ministry of Education and Culture, Jerusalem.

The present volume, 1972, of Israel Education Abstracts, traces its origin back to that group of abstracts which surveyed the above book, of which, in April of this year, the National Science Foundation, Washington, D.C. commissioned a chapter-by-chapter abstract to be presented in a special, enlarged edition of Israel Education Abstracts.

The abstracts which are included herein match the number of articles in "A Decade ...," and are arranged in the same order as in the book, as was done in the 1970 abstract survey. In this enlarged edition, however, each abstract is further subdivided into smaller units, and is assigned a second-level taxonomic number within the framework of the primary number of the abstract. (For example, Abstract No. 1 contains 10 units, which are in turn designated 1.1, 1.2, 1.3, ..., 1.10.) The titles of the units are derived from the source volume, but in the few instances where the source did not contain a title, one was added and this is indicated by parentheses. In addition, almost all tables appearing in "A Decade ..." are presented herein.

Two bibliographies, one covering materials published by the Ministry of Education and Culture and the other relating to articles in various Hebrew periodicals, dealing with the problem of the disadvantaged, as well as furnishing psychological, sociological, and anthropological background, are contained in "A Decade ...." Almost all of the references cited in the bibliographies were already surveyed in Israel Education Abstracts, and its predecessor, Bibliography of Israel Education Materials.

A DECADE OF PROJECTS ON BEHALF OF THE CULTURALLY DISADVANTAGED (ASOR L'MIFALEI HATIPU'AH), MINISTRY OF EDUCATION AND CULTURE, JERUSALEM, 1970

SECTION A

1. ADIEL, SHRAGA. **A Decade of Projects on Behalf of the Culturally Disadvantaged** (Asor l'mifalei hatipu'ah). pp. 9–26.

1.1. **The First Decade: Preparing the Tools** (Hakhsharat hakelim be'asor harishon). pp. 9–10.

> The first ten years of the State of Israel were marked by a three-fold "explosion": of children (from 100,000 in 1948 to 500,000 in 1957), of buildings (some 10,000 classrooms were built during this period), and of teachers (from about 5,000 to more than 20,000). This explosion was associated with a significant qualitative change: in 1948, on the establishment of the State, 78% of the Jewish population of Eretz Israel were of European or American origin: by 1957 the figure had dropped to 52%. The increase in the proportion of the population originating from Moslem countries brought to the schools children, the majority of whom were strange to western school traditions. One of the most important tools for their absorption was the Compulsory Education Act, approved by the Knesset sixteen months after the establishment of the State. To teach this enormous number of children, unskilled persons were recruited and trained in intensive courses; most of them acquitted themselves well, compensating for their lack of professional knowledge by devotion.

1.2. **The Principle of "Equality of Education"** (Ekron "hashivyon bahinukh"). pp. 10–12.

> During the first decade of the State the elementary school was based on the democratic approach to education which, introduced into enlightened countries at the end of World War I, expressed itself in Israel in a uniform number of children in a class, in a heterogeneous composition, at least theoretically, of each grade as regards the level of the pupils' ability, in a uniform curriculum for all pupils, irrespective of whether they originated from developed or under-developed countries or were fast or slow learners, and in a uniform teacher training program, without regard for the problems liable to confront a teacher having to cope with children from socially and culturally deprived homes. The statements of

both the Minister of Education at the time and of a teacher are quoted in favor of such an overriding equality of education which, it was also assumed, was essential for ensuring the absorption of all types of immigrant children, in the same way as it had successfully achieved the absorption of the smaller waves of immigration that reached Eretz Israel before the establishment of the State. Experience, however, taught the error of this entire approach.

1.3. **The Identity of Those Needing Cultural Enrichment** (Zihuyam shel hat'unim tipu'aḥ). pp. 12–13.

A slight slackening off in the pressing problems created by the physical absorption of large numbers of immigrant children provided an opportunity to find out how these children were progressing in their studies. The research concentrated on four areas. a) Failure in learning reading. Investigations showed that not only in the lower but also in the middle grades many pupils failed to acquire reading skills. b) The Survey Examination in grade 8 and its results. An analysis of the Survey Examination, a country-wide test introduced in 1955, indicated that about half the school population of oriental origin was on the other side of the curve of the children of western origin. c) Factors responsible for the failure. Several studies to determine the nature of these factors led to the common conclusion that the educational inferiority of the children of oriental origin was not the result of constitutional but of environmental factors, these including poverty, lack of a cultural environment in the home, and inexperienced teachers. d) Acquaintance with the cultural patterns of the Jewish diaspora in Moslem countries. Such knowledge on the part of the educators, constituting as it does a positive factor, not only helps them to overcome any feelings of superiority that they may have towards the culture of the children of oriental origin, but also promotes these children's adaptation to their new environment and contributes to national unity.

1.4. **The Transition to "Equality of Opportunity"** (Hama'avar l'"shivyon shel hizdamnut"). p. 14.

Having both before and after the establishment of the State passed, like the western world, through the two earlier stages, the one, the coexistence of different educational systems for the masses and for the elite, and the other, a formally uniform system of universal education, Israel now began the transition to the third stage of the democratization of education, that of "equality of opportunity." The distinguishing feature of this third stage is the recognition that a formal, mechanical equality actually makes for the perpetuation of the gap created during the years preceding formal education. In order that equality may become a reality, the children in need of cultural

enrichment should receive such enrichment, so that the gap between them and other children may be closed.

1.5. **Presenting the Problem to the Public** (Hatzagat hab'ayah lifnei hatzibur). pp. 14–15.

Addressing the Knesset, and through it the public at large, Zalman Aran and Abba Eban, the Ministers of Education and Culture during the second decade, dealt with the extent and seriousness of the problem of the culturally disadvantaged. Thus the former stated that it was impossible to implement the principle of "equality of education" so long as there were children who lagged behind in their education, while the latter referred to the coincidence between the educational backwardness of the children and the cultural background of their parents' countries of origin, coupled with the difficult housing, economic, and cultural conditions under which these families lived in Israel, thereby creating a potentially dangerous situation. Nor did the two ministers limit themselves to describing the problem, but also spoke of the attempts made to grapple with it. In 1956 Zalman Aran proclaimed "State protectionism" as the guiding principle in dealing with the children of immigrants from Moslem countries.

1.6. **The Beginnings of Special Educational Projects and the Creation of a State Organizational Framework** (Nitzanei tipu'ah rishonim viy'tzirat misgeret irgunit mamlakhtit). pp. 15–17.

The earliest attempts at providing special education for deprived children were made both before the establishment of the State (in special schools for backward and physically handicapped children) and during the first decade (in the short-lived experiment of an abridged curriculum for children with learning difficulties; in educating immigrant children in small, non-graded village schools, later merged with large, graded regional ones). In 1962 the Ministry of Education and Culture appointed a committee to consider the problem of those needing cultural enrichment, and the following year saw the establishment of the Center for Educational Institutions for the Culturally Disadvantaged. From the outset there was opposition in Israel to describing these weaker pupils in negative terms (such as "culturally deprived" or "underprivileged"). Accordingly they were at first referred to as "children of immigrants" but this narrow definition was soon discarded to permit other pupils in need of enrichment projects to be included within their scope. Underlying the expression "those requiring cultural enrichment" (t'unei tipu'ah), which was finally adopted, is the belief that various educational means can restore to such pupils what their environment had failed to give them.

1.7. **Various Enrichment Projects** (Mifalei hatipu'ah l'sugeihem). pp. 18–22.

The following table presents chronologically the development of the cultural enrichment projects.

Elementary Education	Stage 1	The Beginnings	1957–58	Reading Experiment in Grade 1
			1958	Intensive Method in Kindergartens
			1961	Appointment of First Teacher-Guides
			1961–62	Inception of Longer School Day
	Stage 2	The Development of the Projects	1964	Introduction of Grouping
			1964	Textbooks Compiled for Educational Institutions for Culturally Disadvantaged
			1964	Curriculum for Grades 2–5 Implemented
			1965	Opening of Ma'alot – Centers for Promoting the Education and Progress of Pupils in Preparation for Post-Primary Education
			1965–66	First Exhibitions of Development Games
			1966	"The Broadening of Horizons"
			1967	Reading Experiment in Kindergartens
Secondary Education			1960	Opening of First Boarding School for Gifted Pupils
			1964	Introduction of Combined Cultural Enrichment Projects
			1968	Introduction of Tutoring

Educationally the cultural enrichment projects may be divided into five main groups. 1. Compensatory projects for children of kindergarten age. 2. Improved reading methods. 3. Individualization of teaching. 4. Enrichment activities. 5. Promoting the cultural enrichment of gifted pupils. The projects are each dealt with in special chapters in the book. Criticism has been leveled against the leaders of education in Israel, charging them with starting a new project before the previous one has been fully established. Yet such activity on many fronts constitutes a positive approach to the subject, for it is very doubtful whether a wonder cure can be found that would by itself solve this very complex, many-sided problem.

1.8. **Administrative Aids in Cultural Enrichment Projects** (Emtza'ei tipu'ah minhaliyim). pp. 22–24.

No description of the projects, previously discussed from their educational aspect, can be complete without an account of the administrative means of advancing the enrichment projects. These are as follows. a) Kindergarten attendance of three and four-year olds. The Compulsory Education Act lays down that all children from the age of five have to attend kindergarten. For

several years the Ministry of Education and Culture has allocated special budgets in order to attract to the kindergarten also three- and four-year-olds in neighborhoods and settlements, the children of which are defined as requiring cultural enrichment. It is estimated that in 1968/69, 60% of these three- and four-year-olds attended kindergarten and it is hoped that the figure will yet reach 100% without the need to extend the application of the Compulsory Education Act. b) Encouraging children to continue their studies in secondary school. Graded secondary school tuition fees, fixed on the basis of the family income, have been in practice for many years in Israel. The system enables every pupil who so desires to attend secondary school. A pupil's right to graded tuition fees is determined by his success in passing an objective achievement test, known as the Seker, the Survey Examination, taken at the end of grade 8. There are two pass levels in the test, one for children of parents born in western countries, the other, lower level (known as Norm B), for those whose parents were born in oriental countries. c) Supplying learning-didactic equipment. The expression t'unei tipu'ah is a designation applied administratively to schools and not to children, and thus denotes schools for those requiring cultural enrichment. A school so designated is granted government allocations for purchasing additional educational equipment, such as audio-visual apparatus, books for a library, newspaper, and so on. d) School feeding scheme. In operation in Israel since 1923 (that is, 25 years before the establishment of the State), the scheme has since been extended, for the State sees in it, as also in regular medical attention, essential services in schools for those requiring cultural enrichment.

1.9. **Changes in the Education of Teachers** (T'murot b'hinukh morim). pp. 24–25.

Whereas in the first decade the stress was laid on the mass training of teachers, and intensive courses were the main answer to the teacher shortage, in the second decade topics such as understanding the problem of cultural enrichment and ways of grappling with it were progressively included in the curricula of teacher training seminaries. Teachers were asked to participate in shorter or longer advanced courses on the subject, to which the education departments in institutes of higher education also applied themselves both in research studies and in instruction.

1.10. **During the Third Decade** (Im he'asor hash'lishi). pp. 25–26.

During the third decade increased efforts are being made to improve the quality of education in Israel. To this end the beginning of the decade saw two pieces of legislation in the field of education which are of historic significance for education in Israel in general and

for pupils requiring cultural enrichment in particular. a) In accordance with recommendations made following an investigation of the educational system in Israel, the intermediate division was introduced with the aim of bridging the gap between the different strata in the population both in the level of their education and in their social relations. b) Compulsory education was extended by law for an additional year.

2. ROKACH, EFRAIM. **The Pupil Population in the Schools for the Culturally Disadvantaged** (Ukhlosiyat hatalmidim b'vatei hasefer hat'unim tip'uah). pp. 27–32.

2.1. **(Criteria for Drawing up the List of Schools for the Culturally Disadvantaged.)** pp. 27–28.

When in 1963 the Ministry of Education and Culture set up the Center for Educational Institutions for the Culturally Disadvantaged, the following criteria were laid down for determining which schools were to be included in the category of those for the culturally disadvantaged. a) Learning achievements. The results of the country-wide grade 8 Survey Examination during two years were taken into account, as were those of a special grade 4 achievement test (in the Hebrew language and arithmetic), the latter grade having been chosen as representing the lower grades in the elementary schools. b) The composition of the population. The second criterion for classifying a school as one for the culturally disadvantaged was the percentage of new immigrant pupils as well as of parents originating from Asian and North African countries. c) The composition of the teaching staff. The data relating to the headmaster and to the teachers (in both cases seniority and training) were taken into account, as was the percentage of unqualified teachers and of teachers who did not live in the place in which the school was situated. For criteria a), b), and c) a maximum of respectively 50, 30, and 20 points were allocated.

2.2. **The List of Non-Established Schools – Its Origin and Nature** (R'shimat batei hasefer habilti m'vusasim – m'korah umahutah). p. 28.

Falling between schools for the culturally disadvantaged and established ones, non-established schools are designated as such under the following circumstances. A school, recommended by its supervisor as one for the culturally disadvantaged but failing in the objective test (based on the three criteria mentioned in the preceding abstract) to reach the necessary minimum, is included in the list of non-established schools. After those for the culturally disadvantaged, these schools enjoy the next highest priority for the receipt of allocations for equipment and for enrichment projects, such as pedagogical guidance and grouping.

2.3. **Data on Schools for the Culturally Disadvantaged in 1967/68** (N'tunim al batei hasefer hat'unim tipu'ah bish'nat 5728). pp. 29–32.

TABLE 1. Number of Schools and Classes for the Culturally Disadvantaged – 1967/68

Total / District	Schools	Classes	
		Total	% of All Schools
	386	4,368	37
Jerusalem	35	436	43
Northern	72	759	44
Haifa	40	404	24
Central	94	949	37
Tel Aviv	51	600	19
Southern	94	1,220	63

TABLE 2. Number of Classes in Schools for the Culturally Disadvantaged according to Streams – 1967/68

District	State General		State Religious		Total	
	In Nos.	In %	In Nos.	In %	In Nos.	In %
Total	1,739	40	2,629	60	4,368	100
Jerusalem	89	20	347	80	436	100
Northern	274	36	485	64	759	100
Haifa	172	42.5	232	57.5	404	100
Central	364	38	585	62	949	100
Tel Aviv	322	53	278	47	600	100
Southern	518	42	702	58	1,220	100

TABLE 3. Country of Origin of Fathers of Pupils in Grade 8 – 1967/68

	All Schools		Schools for Culturally Disadvantaged	
	Total	%	Total	%
Total	49,474	100	12,538	100
Israel	6,924	14	184	1.5
Near Eastern Countries	13,313	27	4,794	38
Another Asian Country	1,592	3	396	3
North Africa	10,626	22	558	44.5
Europe, America, Australia, South Africa	17,019	34	1,582	13

In 1967/68, of the pupils in all the schools in Israel, 79% had been born in the country; in schools for the culturally disadvantaged the corresponding figure was 59%. Of the total school population, 11% had been born in North Africa, while in schools for the culturally disadvantaged these numbered 29%.

TABLE 4. Education of Parents of Pupils in Grade 8 – 1967/68

Type of Education	Father's Education				Mother's Education			
	All Schools		Schools for Culturally Disadvantaged		All Schools		Schools for Culturally Disadvantaged	
	Total	%	Total	%	Total	%	Total	%
Total*	48,885	100	11,892	100	47,347	100	12,066	100
Higher	3,391	7	196	2	1,230	2.5	65	1
Secondary (incl. Seminary)	15,546	33	2,499	21	12,594	26.5	1,207	10
Elementary (incl. Cheder**)	22,037	47	6,575	55	18,512	39	4,134	34
No Schooling	5,891	13	2,622	22	15,011	32	6,660	55

* The discrepancy in the number of fathers in this table, as also in tables 3 and 5, is due to the fact that some details in the pupils' school cards were not filled in.

** Religious elementary school, in which only biblical and rabbinical subjects are taught.

TABLE 5. Language Spoken by Grade 8 Children to Their Parents – 1967/68

	To Father				To Mother			
	All Schools		Schools for Culturally Disadvantaged		All Schools		Schools for Culturally Disadvantaged	
	Total	%	Total	%	Total	%	Total	%
Total	48,067	100	12,126	100	48,576	100	12,326	100
Only Hebrew	23,988	50	4,040	33	21,662	45	3,288	26.5
Hebrew and Another Language	15,865	32	5,736	47	16,602	34	5,833	47
Only Another Language	8,514	18	2,350	20	10,298	21	3,205	26.5

3. GOLDSCHMIDT, YOSEF. **Problems of Cultural Enrichment and Religious Education** (B'ayot hatipu'aḥ v'ḥahinukh hadati). pp. 33–41.

3.1. A. **General Considerations** (Alef. Shikulim k'laliyim). pp. 33–37.

The immigration to Israel, during the early years of the State, of large numbers of Jews from Moslem countries engendered a confrontation, on both the Jewish and the general plane, between different sets of cultures. So great was the gap between them that the immigrants from the Moslem countries were unable to escape a feeling of inferiority. Of this psychological upheaval the older residents in the country showed no comprehension and even

aggravated it by emphasizing their own superiority. Only when this sense of superiority gave way to an emotional and ideational perplexity were conditions favorable for educational enrichment projects, expressed institutionally by the Center for Educational Institutions for the Culturally Disadvantaged which was set up by the Ministry of Education and Culture. Three main conditions favored such enrichment projects. 1) There was no room for a return to the immanent values of each group (in accordance with its origin), since the confrontation was an established fact. What remained to be done was to mitigate the consequences of the psychological upheaval. 2) One of the areas of conflict between the absorbing and the absorbed society has been education. Prevalent in Israel have been a liberal approach to education, an opposition to mechanical learning, and an importance attached to comprehension, all of which were in stark contrast to the prevailing attitude in Moslem countries, where the child was, until the age of about 10, regarded as lacking any intellectual capacity. 3) The official curriculum assumes that the child, on entering kindergarten at the age of 6, brings with him several aptitudes. He has a certain vocabulary, an ability to look at a picture, to explain it, and to draw conclusions from it, is accustomed to conducting a conversation, varied by questions and answers, reasoning, comments, and so on. It is not clear how many of these aptitudes, lacking among the children of the new immigrants, can be acquired at a later age, and even if they can, whether they are then as effective as those acquired in infancy.

3.2. B. **Considerations Peculiar to the State Religious School** (Bet. Shikulim m'yuḥadim l'vet hasefer hamamlakhti dati). pp. 37–40.

The religious life of the Jew is based on a common, obligatory literature. Yet in this area too the immigrants from Moslem countries suffered a cultural upheaval by reason of the fact that the study of the religious literature was not as widespread among them as it is in western countries and in Israel, and hence they were unable to distinguish between religious commandments (mitzvot) originating in the halakhah,* and customs that arose in various regions. The authority of the father, regarded as a religious institution, was undermined by circumstances resulting from the migration. With the undermining of the father's general authority, his religious authority too came to be questioned. Changes in such things as accommodation, clothing, and food weakened the emotional attachment to all, including religious, tradition, while the loss of prevailing religious customs or the forgetting of familiar, popular tunes adversely affected the emotional relations of the child to the parents' heritage as a whole.

* "Halakhah" is the name given to the literature which sets forth, in the form either of a summary or of a discussion, the religious commandments obligatory on an observant Jew.

The state religious school is faced with at least six problems. 1) It seeks to inculcate in its pupils a personal religious responsibility based on halakhic literature, in contrast to the customary attitude in oriental society, in which reliance was largely on the Hakham (Rabbi), with a corresponding diminution of a sense of personal responsibility. 2) In western, but not in oriental, countries, orthodox Judaism extended the education of the Jewish girl (based even there about a century ago mainly on socialization in the context of the home, together with some formal learning of the 3 R's) to include the full formal study of religious and general subjects alike. 3) The religious school is faced with the dilemma of how to instill its values without destroying the child's love and respect for his parents and without creating an estrangement between the generations. 4) In modern religious education the study of the Talmud is regarded as a subject of prime educational and religious importance, and when taught in an attractive and persuasive manner, its influence is a very positive one, even if in the home a neutral attitude is adopted to it. But where there are difficulties in the study of the Talmud beyond the teacher's capacity, so that it is not conveyed to the pupils in all its splendor, the estrangement from the subject of the Talmud, prevalent in most homes of oriental origin, becomes an aggravating and disturbing factor. 5) In the study of the Talmud, the intellectual demand is only one of the many that confront the pupil in learning the rich variety of texts which distinguish, in particular, Judaism and religious education. However much the teacher may illustrate the subject matter of the text with models and pictures, the pupil has ultimately to grasp and master the text itself. 6) A teacher's sincere religious faith does not prevent him from occasionally explaining some sacred text as "merely homiletical." Unaccustomed to such a distinction in his parent's home, the child is liable to react in one of two undesirable ways: either by rejecting the teacher's statements and approach or by repudiating his own naive conception of religion and finally religion as a whole.

3.3. C. **Activities and Difficulties** (Gimmel. P'ulot ul'vatim). pp. 40–41.

With the establishment of schools for the culturally disadvantaged it became clear that the state religious education was, as might have been expected, extensively involved in the matter. Two-thirds of such schools were religious ones, constituting some 68% of the religious school system as a whole, whereas the remaining third of the schools for the culturally disadvantaged – the state general ones – represented only about 23% of the entire system of general schools. Of the various projects for the culturally disadvantaged, these religious schools have benefited in particular by having a large staff of religious guidance-teachers and by the development of various auxiliary media, by the publication of teachers' manuals and by the compilation of readers for most elementary school grades and suitable also for the normal religious school. In other projects, such as the longer school day, progress has been slower because of the manpower shortage.

SECTION B – IN ELEMENTARY EDUCATION

4. FEITELSON, DINAH. **Changes in the Methods of Teaching Reading in Grade One** (Shinuyim b'darkhei hora'at hak'ri'ah b'khitah alef). pp. 45–49.

4.1. **(An Experiment Is Conducted.)** pp. 45–47.

When, at the beginning of the fifties, it became evident that a larger percentage of children failed to learn reading than had previously been the case, The Henrietta Szold Foundation (The Behavioral Sciences Research Institute) initiated a research project, which was conducted by the present author (abstracted in this series, Vol. 1, No. 2, abstract No. 30, p. 32) and from which it was clear that the hitherto customary global method, whereby words are first learnt in their entirety, and are next resolved into their component letters, from which new words are then formed, was to be discontinued. The Ministry of Education and Culture asked the Szold Foundation to supervise an extensive experiment, in which six expert lower grade teachers took part, to change the method of teaching reading. The original plan that they work together as a team was soon discarded, and each teacher was permitted to try her own individual method. The six were also asked to extend the experiment to cover the teaching of arithmetic and general enrichment. At the end of the first year the experimenters, now reduced to four, were given more grades on which to conduct the experiment. The four methods which finally emerged during the course of these two years are today recommended by the Ministry of Education and Culture and are used in most schools in the country.

From this action research, the first of its kind in Israel, two lessons were learnt. a) No results in the secondary fields (arithmetic and general enrichment) were submitted, since the teachers (most of them of long standing) had to make considerable changes in the principal area of teaching reading, and compensated for this by disregarding the directives relating to the secondary fields. This confirmed the known fact that an action research in education has to concentrate on a defined area at each stage of the experiment. b) The new methods have proved successful largely because they have been presented to teachers in a clear and detailed form, accompanied by a detailed teacher's manual and by material for use by the individual pupil and by the class as a whole.

4.2. A Description of the Methods of Teaching Reading (Te'ur hashitot b'hora'at hak'ri'ah). pp. 47–49.

The four methods which finally crystallized in the experiment are described in the following abstracts, the titles of which include the names of the teachers who experimented with the particular method.

4.2.a. The Syllabic Method, an Improved Phonetic Method (Shitat hahavarot, shitah fonetit m'tukenet) – Sarah Braverman. p. 47.

At the beginning of the school year the pupils are given preparatory exercises, in which they learn notions of language, size, and quantity, and develop an ability to compare and to generalize. At the same time they begin to learn reading. With the help of lotto they learn first to recognize the syllables and then to combine them. One series of 22 cards has the pictures of 22 objects, the names of which begin with the various letters of the Hebrew alphabet vocalized "a," another series of 22 cards has the syllables only, and a third series of 22 double cards has both the picture of the object and the first syllable of its name. Thereafter the syllables are taught in the following order: all the consonants first with the vowel "a," then without a vowel, then with the vowel "e," then with the vowel "i," then with the vowel "o," and lastly with the vowel "u." After the pupils have learnt two syllables, they begin to combine them into words. This they do silently, and only after they have done so do they read the word aloud. In this method the children do a great deal of writing on their own.

4.2.b. The Supplementing Method (Shitat hahashlamah) – Devorah Levanon. pp. 47–48.

At the outset the children learn the syllables (ha) – the sound of a laugh (ha-ha-ha), "meh" (the bleating of a sheep), and "li" (the sound of a flute), and so on. Soon they are able to put together their first word. Thereafter they quickly add new words, in each of which there is only one syllable that is unknown to the children who, recognizing which syllables they already know, "demand" that the teacher tell them the new one. Thus motivation to learn is created. Five large charts are hung up in the class, one for each of the vowels, a, e, i, o, u. As the children learn each new syllable, a card with that syllable is fixed on the appropriate chart in alphabetical order, so that the children are able to evaluate their rate of progress and start guessing the syllables they still have to learn.

4.2.c. **The Analytic-Synthetic Method** (Hashitah ha'analitit-sintetit) – Sarah Smilansky. p. 48.

> The children start by learning whole words which are organically associated with the material learnt in the class and which they begin to analyze from the very commencement. At the first stage they are taught words whose initial consonant is vowelless. After they have in this way learnt all the letters of the Hebrew alphabet, they "discover" in the next five stages these consonants associated with one of the five vowels, each identification being made by locating the vowelled syllable in a word already learnt. The five principal vocals are given mnemonic associations, such as, "a" is a child crying, "i" is a horse neighing. During the year the child is given three reading and three work books, and also a special one for the festivals, which is used throughout the year and which, emphasizing the repetitive character of the calendar, associates each festival with some conspicuous symbol.

4.2.d. **The Phonetic-Synthetic Method** (Hashitah hafonetit-sintetit) – Hemdah Asseo and Dinah Feitelson. pp. 48–49.

> The basic principle of this method is that at each stage the child is presented only with texts consisting of letters already learnt. In this way the authors seek to prevent any guessing instead of reading on the part of the child. The children begin by learning a number of consonants which are afterwards associated with one of the vowels, thus reinforcing their knowledge of these consonants. They then learn the second vowel, which they use at first only with the known consonants, others being added gradually. This process is repeated until the children are able to read. The learning unit is thus the letter and not the syllable. Besides reading and work sheets, each child also has a set of letters for composing words from syllables already learnt.

5. MALKIEL, ZAHAVAH and THEODOR, ESTHER. **Pedagogical Guidance** (Hahanḥayah). pp. 50–59.

5.1. A. **Why Is There a Need for Special Pedagogical Guidance for Teachers in Schools for the Culturally Disadvantaged?** (Alef. Madu'a yesh tzorekh b'hanḥayah m'yuḥedet lamorim b'vatei sefer t'unei tipu'aḥ?). pp. 50–51.

> Teachers of culturally disadvantaged children need special pedagogical guidance for the following three reasons. 1. Pupils' failures. Investigations conducted at the beginning of the fifties revealed the vast gap that exists between the school, with its teaching methods structured for children with a European cultural

background and the home of parents from Moslem countries, which is consequently influenced by an oriental unmodernized culture. The child who comes from such a home is unprepared for, and does not properly grasp, the demands of the school, nor do his parents give him any help or encouragement in his learning difficulties. With mounting failures annually in his studies, the child reacts with apathy or hostility toward the school. 2. Teachers' difficulties. Many of the teachers with a middle-class, European cultural background are unable to identify, define, and solve the problems facing them when, using the methods they employ successfully with children of the same social class as themselves, they are bewildered and helpless at the lack of response on the part of culturally disadvantaged children. 3. The principle of equality of opportunity. In order to give every child an equal opportunity to develop his abilities and his spiritual and psychological potential to the maximum extent, teaching methods must be adapted to the particular needs and capacities of culturally disadvantaged children, for whom the methods employed in normal schools are quite unsuitable.

5.2. B. The Beginnings of Pedagogical Guidance (Bet. Reshitah shel hahanḥayah). p. 51.

In November 1961 the Ministry of Education and Culture asked about a dozen outstanding and experienced teachers, at a meeting specially called for the purpose, to guide the teachers of grades 1–4 at schools for the culturally disadvantaged in their work. With no prior training these teacher-guides applied themselves enthusiastically to the task of obtaining better achievements in the 3 R's. From time to time they met to analyze their problems and to find solutions. A central committee drew up a blueprint for a course of advanced studies for the teacher-guides.

5.3. C. The Training of and Advanced Study Courses for the Teacher-Guides (Gimmel. Hakhsharat hamanḥim v'hishtal'mutam). pp. 51–52.

It soon became evident that limiting pedagogical guidance to the 3 R's failed to produce the desired results, and its aims were accordingly broadened to include all areas of education and instruction in grades 1–4 at schools for the culturally disadvantaged. Concurrently the training requirements of the teacher-guides were raised. Since there was no school specifically for them, nor is there one at present, the teacher-guides attended advanced study courses in the following nine areas. 1. The social and cultural difference between those coming from western and those originating from Moslem countries. 2. The findings of research studies in various countries on diversity in the socialization process and on the consequences of deprivation on the development of personality in general and of the intellect in particular. 3. The use of the theory of thinking in the development of aptitudes, and experiments

in planning ways of acquiring concepts and of intellectual development. 4. The principle that, without a personal experiencing on the part of children, books and devices are of little avail, and that there is an interaction between intellectual development and the reinforcement of a basic confidence. 5. The aims of the pedagogical guidance of teachers in schools for the culturally disadvantaged. 6. Methods of pedagogical guidance and of the instruction of teachers. 7. The objectives of diagnosis and the ways of carrying them into effect. 8. Methods of teaching various subjects. 9. The problems of education and instruction specific to religious education (discussed intensively by a group of religious teacher-guides). Whereas in the earlier years of the project the advanced courses for teacher-guides aimed at giving them a broad basis for their work, in the fifth and sixth year there was the demand for the systematic study of a particular area, this being rendered possible by intensive courses as well as by the attendance of some ten teacher-guides at regular university courses.

5.4. D. **The Aims of Pedagogical Guidance** (Dalet. Mat'rot hahanḥayah). pp. 52–53.

Pedagogical guidance aims at assisting the spiritual progress of culturally disadvantaged children by instilling confidence in their own abilities and in their future. It seeks to do this by training the children to think abstractly and by imparting to them the habits of independent, critical, and rational thought and the prevailing values of modern society, so that the children may be able to meet the demands of contemporary life. To achieve these aims the teacher-guides and, with their help, the teachers have to learn the specific characteristics of the culturally disadvantaged, to develop an ability to identify problems, to try ways of solving them, and to evaluate the results. The teacher-guides have also to develop human relations between themselves and the teachers, so as to encourage in the latter a readiness to introduce changes and allay their fears.

5.5. E. **The Teacher-Guides' Methods of Work** (Hey. Darkhei ha'avodah shel hamanḥim). pp. 53–55.

Pedagogical guidance differs from supervision as currently practiced in Israel in that the teacher-guide has no administrative authority, writes no reports on the teacher, nor passes on any information about the latter to any administrative body. The teacher-guide's relations with the teacher are of a purely instructive character. Each teacher-guide is in charge of not more than 35–45 teachers, who are divided into two groups, one instructed extensively, the other intensively, but all of whom take part in collective instructional activities. The teacher-guide visits the classes during lessons, gets to know the teachers in personal

meetings, and gains their confidence, but only at a later stage holds collective instructional meetings, which are organized in various ways, such as, for example, with all the teachers of grades 1–4 in a particular school or with all the teachers of a particular grade in the different schools falling under the teacher-guide. For the benefit of both teacher-guides and teachers instructional booklets on various subjects have been issued. Each year the teacher-guides undertake a specific task, such as meaningful reading, and in addition each one concentrates on a special task for his area. The work of the teacher-guides involves tensions engendered not only by the conflict between the desire to give planned pedagogical guidance and the need to help the teacher solve "burning" current problems, but also by the varied types of teachers, differing in training, social status, and sensitivity to the problems of the culturally disadvantaged.

5.6. F. **Contents in the Work of Pedagogical Guidance** (Vav. T'khanim ba'avodat hahanḥayah). pp. 55–59.

1. **General Lines** (Kavim k'laliyim). p. 55.

In seeking to be the connecting link between educational research and practice, the teacher-guide endeavors to induce teachers to use the theory to test and analyze their work and so, freeing themselves from a routine approach, make their teaching dynamic and adapted to the pupils' needs. The teacher-guide does not impose methods of work on the teachers nor does he offer them ready-made "recipes," but rather seeks to provide them with principles on which to base their work.

2. **Practical Examples** (Dugma'ot ma'asiyot). pp. 55–59.

a) The teaching of reading. Because a knowledge of reading in its wider connotation is important as the basis of all learning, of intellectual activity, and of success both within and without the confines of the classroom, teacher-guides devote a great deal of thought and effort to the subject. Despite the differences between them, the new methods of learning reading introduced into grade 1 (see abstract No. 4, above) have several points in common: the teacher learns to diagnose each child's reading problems; the material includes exercises for increasing the child's preparedness for reading; the systematic nature of the material gives the child the feeling of making daily progress; there is meaningful reading from the outset; the reading material is used for intellectual development; the child's reading is applied practically in school (in reading instructions for the pupils) and outside it (in reading sign boards). b) Elaborating an instructional topic.* In the

* An instructional topic comprises a series of lessons in which the class discusses some topic (such as the garden or a festival) from the viewpoint of various subjects (language, arithmetic, history, and so on).

committee which centralizes the work of the teacher-guides a recommended framework for planning an instructional topic has assumed final shape. Enabling the teacher to plan the activity in constant awareness of the child's limitations, the framework includes the following points: the division of the topic into units; intellectual development; basic concepts and key words; developing the senses; imparting skills, habits, and attitudes; imparting knowledge in various subjects (such as vocabulary, oral expression, reading, and writing). In elaborating the details of the framework the teacher-guides direct the teacher to make a constant analysis of the children's replies, so as to draw conclusions about the pupils' position, create among the pupils flexible (as opposed to stereotype) thinking, and excite their curiosity (as against passive acceptance of the existing situation). By working along these lines the teachers have replaced the habit of teaching only the class as a whole (called in Israel "the frontal lesson") with the individualization of teaching. Thus the children are divided into work groups, for which purpose the classroom furniture is rearranged. The teacher-guides also encourage the use of audio-visual and other aids.

5.7. G. Summing Up (Zayin. Sikum). p. 59.

The teacher-guide's knowledge has to be at once comprehensive and profound, for it must embrace all the problems of learning and education in the four elementary grades. Thus the teacher-guide has to be proficient in the sphere of human relations and in the subject of group dynamics, has to refrain from adopting an authoritative attitude toward the teachers under his guidance, and has to give them a feeling that they can and must solve their problems by themselves, but if necessary with his help. In the problems of the culturally disadvantaged and in the findings of research into the subject he has to be an expert, as also in the subjects and in the teaching methods best suited to culturally disadvantaged pupils. And he has to be sufficiently enthusiastic to be able to imbue teachers with his enthusiasm.

6. HAGIN, PINHAS. Supplementary Instruction and Auxiliary Groups (Hora'ah m'sa'ya'at uk'votzot ezer). pp. 60–66.

6.1. The Study Reinforcement Program in Grades 2–5 (Hatokhnit l'hizuk halimudim b'khitot bet-hay). pp. 60–62.

Introduced at the beginning of the 1965/66 school year and intended for children whose learning achievements place them in the last 25% of the pupils of grades 2–5 but who have a normal IQ and are neither disturbed nor severe neurotics, the program aims principally at securing for these children the foundations of reading and the basic elements of arithmetic, so that they may be able to fit

themselves into their regular classes. The assumption was that the children would require about a year of such a program, which operates in two contexts, supplementary instruction classes and auxiliary groups. In the following table we* have set out the data relating to these two contexts.

Subject	Supplementary Instruction Classes	Auxiliary Groups
No. of Hours per Week per Class/Group	24	3
No. of Hours per Child per Week	4–18 (as necessary)	3
No. of Children in Class/Group	About 18	4–6
When Class/Group meets	During Regular Lessons	After Lessons
The Teacher	Trained (even if only in a short course) Remedial Teacher	Class Tutor
No. of Classes/Groups in 1965/66	73	1,500
No. of Classes/Groups in 1967/68	90	3,000
Total No. of Children Who Benefited in 1965/66–1967/68	4,933	40,000

Pupils Who Returned to Their Regular Classes and Those Who Continued in Supplementary Instruction Classes during 1965/66–1967/68

School Year	Total No. of Pupils in Suppl. Instruction	Returned to regular classes	Continued with Supplementary Instruction	% of Those Who Continued
1965/66	1,466	1,103	363	25
1966/67	1,828	1,204	624	34
1967/68	1,639	991	648	40
Total	4,933	3,298	1,635	

No precise measurement has as yet been made of the results in the two spheres of supplementary instruction and auxiliary groups, but the reports of teachers and principals indicate satisfaction with the improved achievements and behavior, with the better attitude toward teachers, and with a more active participation in lessons by children who have attended these classes and groups.

* The Editorial Staff.

6.2. **Methods of Work in a Supplementary Instruction Class** (Darkhei avodah b'khitah l'hora'ah m'sa'ya'at). pp. 62–63.

The instruction in these classes is done mainly through the customary methods of teaching, with the emphasis laid on the child's learning-experiences, which give him a sense of achievement and satisfaction. One of the principal techniques is the weekly text compiled by the pupils, under the guidance of the teacher, which consists of their personal experiences. The text is the product sometimes of an individual child but generally of a group of children, thereby transforming subjective into objective experiences.

6.3. **"Expressions Hours": the Story, Picture-Interpretation, the Drawing** (Sh'ot haba'ah: hasipur, midrash-t'munah, batziyur). pp. 63–64.

Children who have failed in their studies attend a supplementary instruction class and since many of them have reached the stage of steering clear of a book in any shape or form, the "library hour" is devoted to changing this attitude toward books. Accordingly, the class has on open shelves books with beautiful illustrations, which the teacher encourages the children to look at freely. Afterwards she invites them to explain the pictures, and sometimes she uses the illustrations in a book to get one of the children to produce a personal text. The supplementary instruction class teachers' manual suggests various ways of utilizing the story in class, such as to get a child to make personal associations relating to the story told, or to stop in the middle of the story and to ask a child to complete it. Children who are called upon to draw during "expression hour" are asked to tell "a story for drawing" – one that has a connected plot.

6.4. **The Functions of the Auxiliary Group** (Tafkideha shel k'vutzat ha'ezer). p. 64.

Auxiliary groups are intended for children who have learning difficulties, principally in reading and arithmetic, but who are less backward in their studies than those assigned to supplementary instruction classes. By means of diagnostic tests the class-tutor seeks to find out the pupil's shortcomings. Should it prove necessary, the child is sent to a supplementary instruction, or even to a more intensive tutorial, class. Among the children who attend an auxiliary group are those with a borderline IQ and in need of constant help, such as is given in the auxiliary group, in order to complete their elementary education. Some teachers use the auxiliary group for tutoring pupils whose learning ability is relatively low as compared with the better pupils in a bipolarly heterogeneous class. Others use it to help a pupil who has attended a supplementary instruction class, so that he does not lag behind

again in his regular class when faced with a demand for learning achievements above the level demanded in the special class he attended.

6.5. **Methods of Work in an Auxiliary Group** (Darkhei ha'avodah bik'vutzat ha'ezer). p. 65.

The first task of the auxiliary group teacher is to pinpoint a pupil's difficulties and to plan activities that will help the child to overcome his specific problems. The present position is far from being ideal, for what is needed is completely individual instruction, whereas in most auxiliary groups the instruction is directed at rectifying the typical "defect" of the group as a whole. Teachers who have taken remedial teaching courses have changed their teaching methods used in the auxiliary groups.

6.6. **Methods and Problems in Remedial Teaching** (D'rakhim uv'ayot bahora'ah ham'takenet). pp. 65–66.

The supplementary instruction class and the auxiliary group, discussed above, as also other tutorial classes not mentioned here, have the common feature of seeking to help children in their studies. For characteristic of most children in need of such tutorial classes in the normal school is backwardness in learning, this being a symptom, though not always the dominant one, of a deviation from the norm. For some children, backwardness in learning is only part of a syndrome of general adjustment difficulties, for others it is their main problem which, if not solved, is liable to lead to general maladjustment. The nature and extent of this backwardness determine whether it is to be treated in a regular or in a special school. The former offers various kinds of tutoring, two of which have been discussed above. Determining the framework appropriate to each case should be the task of an inter-disciplinary team, comprising teachers and instructors, educational psychologists and teacher-guides. The general class teacher may come across the problems of remedial teaching on at least three occasions, as the teacher of an auxiliary group, as the teacher who refers a child to a tutorial course outside the confines of his class, and principally as the teacher who has to ensure the child's reabsorption on his return to his regular class, the goodwill and ability of the class teacher being crucial factors in the success of remedial teaching.

7. YARON, AVRAHAM. **Grouping, Its Nature and Principles** (Hahakbatzah, mahutah v'ekronoteha). pp. 67–73.

7.1. **What is Grouping?** (Hakbatzah, mahi?). pp. 67–68.

Because of the cumulative backwardness of culturally disadvantaged pupils in the lower grades of the elementary school, their problems

manifest themselves in more pronounced form in the higher grades, for which reason grouping has been practiced in grades 6–8 in recent years. This method combines two principles. On the one hand the regular classes continue with their heterogeneous composition of pupils at different levels of learning ability, thus reflecting the varied pattern of Israeli society as regards social strata and origin, while on the other, some pupils are divided for certain subjects into groups, in which the level of their learning ability is more or less uniform.

7.2. **The Principles of Grouping** (Y'sodot hahakbatzah). p. 68.

Two-thirds of the subjects are learnt in the regular heterogeneous class, with grouping used only for Hebrew, English, and arithmetic, in which three subjects the cumulative backwardness is most evident. Three principles distinguish grouping. a) The heterogeneous class constitutes the basis for social life and for learning most of the subjects. b) A pupil's place in the grouping is determined on the basis not of an intelligence or an ability test but of his knowledge of the subject. c) Grouping is so organized that a pupil can learn at a low level in one subject and at a medium or high level in others. Transfers from one level to another are encouraged irrespective of the pupil's knowledge in other subjects.

7.3. **Diversity and Flexibility** (Givun ug'mishut). p. 69.

The organizational directives lay down that in a school with parallel grades 6, 7, and 8 the grouping is to be done at three levels, but at only two levels in a school without parallel grades. To assist the teacher in classifying the pupils into the various groups, an objective country-wide test has been drawn up, but teachers are nevertheless permitted to decide the pupils' places contrary to the classification obtained from the test. Teachers are also directed to have the fewest pupils at the lowest level, so that they may be given the maximum individual attention.

7.4. **Work Programs** (Tokhniyot avodah). pp. 69–70.

The suggested work programs allow the school a broad area of initiative and of thought in applying a program. Based on the State curricula, these programs provide for intensive studies at the higher, and for gradual progress at the lower levels. In arithmetic there are six possible programs, ranging from the slowest to the most advanced levels, whereas for Hebrew and English the suggestions, while more general, emphasize the principal and necessary areas of activity at the slower levels.

7.5. **Mobility (Transfer from One Group to Another)** (Mobiliyut (ha'avarah mik'vutzah lik'vutzah)). p. 70.

A survey conducted in 1965/66 on the mobility from one level to another in schools in which grouping is practiced revealed that in the seventh grades there was an 18% movement of all pupils (in Hebrew: 3.6%; in arithmetic: 8.4%; in English: 6%), of which 10.5% were to higher and 7.5% to lower levels. In the sixth grades there was greater movement, attributed mainly to a rectification of the original inaccurate classification. On the other hand, mobility in the eighth grades was smaller, the difference in levels being generally stable at this stage. Yet however great its importance, mobility is not, according to many, the chief consideration. For it is at the lower levels that the foundations (not acquired in the earlier grades) are taught, thereby laying a firm basis for future years. This concentration on the foundations is of crucial significance, even if it means that because of it pupils cannot move to a more advanced group.

7.6. **Teachers** (Morim). pp. 70–71.

With the introduction of grouping, every effort was made to prevent the creation of two types of teachers, the one teaching the slow, the other the advanced levels. Today it is usual for a teacher to teach at least one subject at two different levels. The survey conducted in 1965/66 investigated this subject in 401 slow groups, whose teachers were found to be distributed as follows: 44%, class tutors; 12%, teachers of higher grades; 3%, principals; 31%, qualified teachers of lower grades; and 10%, unqualified teachers. A survey in 1966/67 of 80 sixth to eighth grades showed that 85% of the teachers did not teach at one level only but at various levels.

7.7. **Teachers' Manuals and Textbooks** (Hov'rot hadrakhah v'sifrei limud). p. 71.

For guiding teachers in the technique of grouping, a series of manuals has been published (abstracted in Israel Education Abstracts, Vol. 1, No. 1, abstracts Nos. 45, 46, 47 and Vol. 3, abstract No. 60, p. 12). Of considerable advantage to grouping has been the appearance of new textbooks (see abstract No. 11, below) which, although intended primarily for the culturally disadvantaged, have nevertheless been of help to grouping, not only because there is no indication on them that they are meant for a specific grade or level, but also because their varied contents make them suitable for the lower levels too.

7.8. The Development of Grouping (Hahakbatzah b'hitpathutah). pp. 71–72.

a) The first attempt at differentiation in a subject was made during 1959/60–1962/63 in an experiment in "intensive studies in arithmetic" conducted in 70 schools with parallel seventh and eighth grades, the pupils of which were divided into weaker and better levels, with the former learning according to the regular curriculum, and the latter, for whom the experiment was intended, according to a special curriculum. b) The 1962/63 "Beer-sheva experiment," which was preceded by a year of preparatory discussions among teachers and explanatory talks to parents, may be regarded as the first step toward grouping. The experiment, participation in which was optional, covered the seventh grade pupils of half the Beer-sheva schools. Study groups in Hebrew, English, and arithmetic were formed on the basis of the pupils' achievements in these subjects, in which a follow-up in 1962/63 and 1963/64 indicated greatly improved achievements. c) At the end of 1963 a national conference of supervisors took place, at which for the first time a grouping program for the seventh and eighth grades in the elementary school was presented. According to this program, i) grouping would be done in the context of one school (and not of three as at Beer-sheva); ii) there would, even in schools with a large number of parallel classes, be no more than three levels (and not 5–7 as at Beer-sheva); iii) the grouping would begin in grade 6 (and not in grade 7 as at Beer-sheva). (An abstract of the report of the conference is contained in this series, Vol. 1, No. 1, abstract No. 47). d) The program was put into effect in the middle of the 1963/64 school year, when grouping was introduced into 470 classes in 170 schools. In subsequent years the numbers were as follows. In 1964/65 grouping was introduced into 327 schools (1,356 classes) in 1965/66 into 379 schools (1,746 classes; an increase of 28.5%), in 1966/67 into 481 schools (2,150 classes; an increase of 24%), in 1967/68 into 512 schools (2,390 classes; an increase of 10%). Whereas in earlier years, grouping was intended only for schools for the culturally disadvantaged, it was later decided to introduce it also into schools not so designated, but which nevertheless have some culturally disadvantaged pupils. At first many teachers had reservations about grouping, but its rapid spread is proof that a change has taken place in the attitude of teachers and principals.

7.9. Problems (B'ayot). p. 73.

Although some of the problems of grouping that have arisen during the course of the years have been solved, others still await solution. Of these, the most important are: a) since a class is split up for a third of its time, the teacher has less opportunity to meet his class as a whole; b) some teachers still have difficulty in adapting the subject matter, and in choosing the appropriate method of instruction, for the slower groups; c) the problems relating to the transfer from one group to a higher one have not yet been entirely solved.

7.10. Follow-Up and Research (Ma'akav umehkar). p. 73.

Since the introduction of grouping, follow-up studies in various areas have been made, based on the data received from teachers and principals. A micro-research was conducted into the Beer-sheva preliminary project by two members of the School of Education, Jerusalem. A more detailed survey was made at the end of the 1963/64 school year, six months after the introduction of grouping, to ascertain the views of teachers and principals of schools in which it had been introduced (for an abstract of the survey, see this series, Vol. 1, No. 1, abstract No. 45). In 1966 a start was made with a comprehensive scientific study of grouping (for an account of this, see abstract No. 19, below).

8. BERGSON, GERSHON. A Longer School Day and an Extended School Year (Yom lumudim arokh ush'nat limudim mo'orekhet). pp. 74–88.

8.1. Various Types of a Longer School Day in Eretz Israel and in the World (Misg'rot shonot shel yom lumudim arokh ba"Aretz uva'olam). pp. 74–75.

In Israel a longer school day was introduced during the 1961/62 school year into 216 classes in 21 schools for the culturally disadvantaged, its main purpose being to close the gap between the learning achievements of culturally disadvantaged children and those of middle class pupils. This project differs in various respects from several other, outwardly similar ones. a) Before the establishment of the State, there was a longer school day in some of the schools belonging to the workers' education stream. In them the emphasis was laid on social education and accordingly use was made of the afternoon hours for social-educational activities. b) At first sight it would appear that the longer school day places the Israeli schools on the same footing as those in Western Europe and in the United States, where the school day ends at 3.00 or 4.00 p.m., whereas in Israel it usually finishes between 12.00 and 2.00 p.m. But this similarity is misleading, since in those countries the school day begins an hour later, is interrupted in the middle by a break of an hour or two, and lessons are held on five days a week (as against six in Israel), so that in point of fact the pupils there attend school for the same number of hours a week as in Israel in the regular school without a longer day. c) In Eastern Europe, in order to enable working mothers to work a full day, arrangements have been made similar to the longer school day in Israel, except that there the children engage in club activities in the afternoons, after formal schooling. In its Israeli counterpart an attempt is made to combine into a harmonious whole the characteristic aspects of these different types of longer school day.

8.2. **Its Quantitative Development in Israel** (Hahitpathut ba'aretz mib'hinah kamutit). p. 75.

The following table shows the expanding introduction of the longer school day.

Year	No. of Institutions	No. of Classes	Increase in No. of Classes
1961/62	21	216	
1962/63	58	503	287
1963/64	110	1,112	609
1964/65	186	1,901	789
1965/66	233	2,679	778
1966/67	246	2,722	43
1967/68	256	2,492	(230*
1968/69	254	2,509	(Decrease 17

* From 1967/68 the longer school day no longer applied to the first grade.

8.3. **The Aims and the Means of Realizing Them** (Hamatarot v'had'rakhim l'mimushan). p. 75.

In view of the specific needs of the culturally disadvantaged children in Israel, the aims of a school with a longer school day have been defined in the relative directives as follows: a) To consolidate and deepen knowledge of the subject matter to be studied, in order to raise the achievements of the pupils in the schools for the culturally disadvantaged. b) To cultivate the pupils' individual abilities and to encourage their artistic tendencies in drama, music, painting, dancing, and so on. c) To expand and develop the school's general educational trends in the areas of social, civic, and religious education. (On the ways of realizing these three aims, see below, respectively abstracts Nos. 8.4–8.6, 8.7–8.13, and 8.14–8.15.) To achieve these objectives, the children attend school daily for a longer time. The school year has similarly been extended by one month (see abstract No. 8.18, below).

8.4. **A. Promoting Learning Achievements** (Alef. Tipu'ah hahesegim halimudiyim). pp. 75–76.

Seeing in this aim, the first of the three mentioned above, the main advantage of the newly introduced longer school day, principals and teachers at first placed exaggerated emphasis on promoting learning achievements, and therefore regarded the additional hours merely as an accession to the usual timetable, and planned the work of the school accordingly. It required a great effort on the part of the supervisors before principals and teachers understood that this was

not simply a matter of continuing the usual school routine for a longer period each day than had hitherto been the case.

8.5. Time as a Factor in Learning Achievements (Haz'man k'gorem b'hesegim limudiyim). pp. 76–77.

Although aware that the additional time at their disposal could not in itself ensure better learning achievements, teachers nevertheless came to realize that it was a prerequisite for such progress, enabling them as it did to vary their methods of instruction in a way that was previously difficult under the usual conditions. Thus the introduction of the longer school day saw a broadening of activities in the school, such as studying in groups, doing homework under the supervision and guidance of the teacher, the use of reference books for homework, the increased utilization of instructional games, greater attention devoted to pupils' independent reading and to children's newspapers. The extra time has also made it possible to try out new textbooks as well as innovations in educational techniques.

8.6. An Example of Intensified Learning Activity: Fostering Hebrew (Dugmah l'hagbarat hap'ilut halimudit: tipul balashon). pp. 77–78.

It is generally agreed that a knowledge of Hebrew is the key to greater learning achievements in all subjects, and hence most in need of fostering in the additional hours available in the longer school day. Many children come from homes in which little or no Hebrew is spoken, or in which the Hebrew spoken is poor and incorrect. The fact that the child attends school for a number of extra hours in another linguistic environment helpts to enrich his Hebrew. The additional time allotted to the subject is utilized for the indirect teaching of Hebrew, as, for example, through language games, exercises in dramatization, and so on. For the guidance of teachers, several manuals have been issued, such as on general directives, directed reading, the lesson on the children's newspaper (for abstracts on these, see this series, Vol. 1, No. 2, abstract No. 69; Vol. 5, No. 3, abstract Nos. 341 and 353, respectively).

8.7. The Distribution of the Hours per Week in a Regular School and in One with a Longer School day (Ḥalukat hasha'ot hashavu'iyot b'vet sefer ragil uv'vet sefer l'yom limudim arokh). p. 79.

Grade	Basic Establishment	Work —Agriculture —Handicraft	Additional hours in Longer School Day	Total per Class**	Total per Pupil**
1	24	–	8	32	32
2	24	–	8	32	32
3	24	–	8	32	32
4	24	1 × 2*	8	34	33
5	27	3 × 2*	7	40	37
6	27	3 × 2*	10	43	40
7	29	4 × 2*	9	46	42
8	28	4 × 2*	10	46	42

* The class is divided into two groups for work lessons.

** The difference between the last two columns is due to the division of the class into two groups for work lessons.

Besides the hours given in column 4 in the above table, each grade (from grade 5 upward) has two hours per week for various inter-class circles.

8.9. B. The Activities of the Circles (Bet. Hap'ilut haḥugit). pp. 81–82.

Since the gap between the two strata of the Israeli population is held to be due to scant intellectual activity during the childhood to adolescent period, the additional time available with a longer school day provides an opportunity to enrich intellectual activity among culturally disadvantaged children. Through activities at school in various art and other circles, in which such children, unlike those from wealthier homes, would not otherwise participate, they are able to develop their senses, skills, and talents, as well as their personality, all of which indirectly contribute to improved achievements in learning.

8.10. The Educational Influence of the Activities of the Circles (Hahashpa'ah haḥinukhit shel hap'ilut haḥugit). p. 82.

By attending school for the longer school day, during part of which he engages in the activity of some circle or other, the child spends less time loafing around the streets, with all the negative consequences that this implies, and thus comes to a greater extent under the positive educational influence of the environment in which he finds himself, with a resultant reduction too in cases of delinquency. Occupied at school in the activities of various circles, the culturally disadvantaged child learns to employ his leisure time constructively, discovers in himself a latent interest in hobbies, and engages in extracurricular activity. Not only has this a positive impact on the child himself, but he also transmits this influence to his younger brothers, and even to the older

8.8. How the Extra Hours in a School with a Longer School Day are Utilized (Nitzul hasha'ot hanosafot b'vet sefer l'yom limudim arokh). p.80

A. Hours per Week per Class

	Grade 2 SGS		Grade 3 SGS		Grade 3 SRS		Grade 4 SGS		Grade 5 SGS		Grade 5 Coed. SRS		Grade 6 SGS		Grade 7 Coed. SRS		Grade 7 SGS	
	R	LSD	R	LSD	R	LSD	R	LSD	R	LSD	R	LSD	R	LSD	R	LSD	R	LSD
Hebrew	6		5	1	3	1	5		5		3	1	4	1	3	1	3	1
Bible and Aggadah	5	1	4		7		3	1	3		5	1	3		4–5		4	
Oral Law							2		2		6		1	1	6		1	1
Relig. Laws and Prayers					5										1	1		
Arithmetic	4	1	4	1	3	1	4	1	4	1	4	1	4		4		4	1
Local and Nature Studies, Excursions		1	2	1	2	1	3											
Geography and Local Studies									2		2		2		1		2	
History and Civics								1		1			2	1	2	1	3	
Nature Studies									2	1	1		2	1	2	1	2	1
English									3		3		4		3–4		4	
Physical Education	2		2		2		2		2		1		2		1	1	2	
Drawing	2	1	1	1	1		1	1	2		1		1	1	1		1	
Singing		1	1			1	1		1			1	1				1	
Agriculture			2			1	2		2		2		2		2		2	
Handicraft	3		2		1		2		2		2		2		2		2	
Educational Games		1						1				1		1				
Filmstrips, Radio		1		1		1						1		1				
Directed Reading, Newspapers										1				1		1		1
Society's Hour	2		1				1		1			1	1			1	1	
Preparation of Lessons		2		3		2		2		2						2		2
Total Hours per Week: A	24	8	24	8	24	8	26	8	31	6	31	7	31	8	32	9	32	7

B. Hours per Week for General Activities

	Grade 2 SGS		Grade 3 SGS		Grade 3 SRS		Grade 4 SGS		Grade 5 SGS		Grade 5 Coed. SRS		Grade 6 SGS		Grade 7 Coed. SRS		Grade 7 SGS	
	R	LSD	R	LSD	R	LSD	R	LSD	R	LSD	R	LSD	R	LSD	R	LSD	R	LSD
Flute Playing Circle										1				2				
Dance Circle												1						1
Chess Circle																1		1
Philatelic Circle										1				1				
Handicract Circle																		
Drawing Circle										1		1		1				1
Bible Cantillation Circle																1		
Sports Circle																		1
Total Hours: B										3		2		4		2		4
Total Hours: A + B	24	8	24	8	24	8	26	8	31	9	31	9	31	12	32	11	32	11

R: Regular
LSD: Longer School Day
SGS: State General School
SRS: State Religious School
Coed.: Coeducational

members of the family. The inter-class character of the various circles has been for both teachers and children, accustomed to working almost entirely within the limits of the class, a pleasant and surprising novelty.

8.11. Organizing the Activities of the Circles (Irgun hap'ilut haḥugit). pp. 82–83.

Covering a wide variety of subjects, some twenty in number, among them dancing and electronics, chess, stamp-collecting, and ceramics, Judaism and civics, the circles consist of small groups, whose number exceeds that of the classes. Accordingly more teachers than those on the establishment are needed for them. Another problem has been the difficulty of finding among the staff teachers with the necessary knowledge of the subject and suitable methods of instruction. Outside personnel engaged for the purpose have not always been able to adapt themselves to the needs and atmosphere of a school, and hence there has been a trend to train teachers specifically for these tasks. In this many teachers have proved eminently successful and have achieved conspicuous results. Others, whose knowledge of the subject is weaker than that of the pupils, have acted merely as "supervisors," so that the results of such circles have been disappointing.

8.12. **The Problem of Fatigue** (B'ayat ha'ayefut). pp. 83–84.

Following the introduction of the longer school day with its extra 2–3 hours daily, there were complaints that the additional time led to fatigue on the part of both teachers and pupils, thus nullifying any possible advantage that might accrue from the extra time. Since children at this age do not easily become physically tired, but suffer from psychological fatigue if there are too many successive formal lessons or if they are bored, it was laid down that the school day is to be varied by engaging the children in the activities of circles during the course of the day. As a consequence of this and also of the lunch break, neither the teachers nor the children find the longer school day fatiguing.

8.13. **The Achievements of the Circles** (Hesegei haḥugim). p. 84.

It is very difficult to assess the value of the various circles, but from impressions gained, as also from pupils' remarks, it would appear that they are achieving very positive results. Thus a school bulletin reports the great joy of the members of an electronics circle when, having assembled a crystal radio set, they received Israel Broadcasting Corporation programs on it.

8.14. **Cultivating an Aesthetic Taste** (Tipu'ah hata'am ha'esteti). p. 84.

Schools in which a longer day has been introduced are concerned to maintain the neatness and cleanliness of the buildings both externally and internally, for since the children attend such schools for a longer period (from 30%–40%) per day than usual and under freer conditions for some of the time, there is a danger that there may be increased dirtiness and wear and tear of the equipment and of the premises. To prevent this, the slogan has been adopted that the child, spending more than half his waking hours at school, should be in a pleasant and well looked after institution. In this respect there have been considerable achievements, which have contributed to the development of good taste and in which some circles, such as the painting circle, and various committees have played a part.

8.15. **C. Social Activities and Establishing Contact with the Home** (Gimmel. P'ilut ḥevratit v'tipu'aḥ hak'sharim im bet hahorim). p. 85.

The longer day allows the school to devote time to the successful organization of a children's community that functions within the context both of the school and of the community at large (for example, in looking after the park or the war memorial). Such activities not only give the children a feeling of personal satisfaction, but also draw them out of their seclusion within themselves, this being one of the negative characteristics of these children. The additional time also enables the school to establish closer relations with the parents, since it has the children under its care for so large a part of the day, thereby freeing parents, while at work, of anxiety about the welfare of their children and relieving them also of the embarrassment of being unable to help them in their home-work, now done under supervision at school.

8.16. **Some Problems** (Miktzat min hab'ayot). pp. 85–86.

a) Since teacher training still centers around the structuring of a good lesson, for the teacher every activity has to fall into this category. b) Many teachers are not ready under any circumstances to stay on at school after the time a normal school usually ends, as a result of which the principal has to employ others, less trained, for the additional hours. c) Many teachers who are prepared to stay on in the afternoon are unaccustomed to the different nature of extracurricular activities. d) After taking a one- or two-year course in special methods, teachers tend to leave the district in which the school is situated and to move to the center of the country. e) In places where the municipal authorities transport the pupils to school, the longer school day necessitates separate transport for the younger pupils and for the older children who

leave school later in the day. This entails increased costs which the municipalities are unable to bear.

8.17. Summary (Sikum). pp. 86–87.

Six years have gone by since the longer school day was introduced, and during this time many changes have been made in it. The additional hours have been reduced for grades 2–4, increased for grades 5–8, and abolished for grade 1. Both teachers and the public at large are favorably disposed toward the longer school day, as can be seen from the general and the professional press, as well as from various surveys (for a basic survey in the course of preparation, see abstract No. 19, below).

8.18. An Extended School Year (Sh'nat limudim mo'orekhet). pp. 87–88.

The extended school year, which means an additional month of studies during the summer vacation, resembles the longer school day in that the time during which the child is liable to be under the negative influence of the street is curtailed. Contrary, however, to the longer school day, no regular learning is done during the additional month, which is organized as an instructional summer holiday. There are studies, for fear that the two months' interruption of learning during the summer vacation might have an adverse effect on the child's education, but the holiday aspect is dominant, and there are no examinations or homework during the month.;

9. BURG, BLANCA. Ma'alot (Centers for Promoting the Education and Progress of Pupils in Preparation for Post-Primary Education) (Ma'alot (merk'zei idud l'ḥinukh ul'kidum talmidim likrat ḥinukh al-y'sodi)). pp. 89–92.

9.1. (Experimental Centers). pp. 89–90.

As an experiment, two Centers were opened from 1961/62 to 1963/64 with the aim of investigating ways of promoting the advancement of talented pupils in schools for the culturally disadvantaged and of finding an answer to three questions. a) Can defects in intellectual development and in abilities, originating in childhood, be rectified in adolescence? b) Is it an established fact that at adolescence a child's IQ is already fixed? c) Can children be prevailed upon to identify themselves with the values of society at large without creating a conflict between them and their parents? Attended by the best 25% of the sixth grade pupils of several schools for the culturally disadvantaged, the Centers gave them for three years, up to the end of the eighth grade, various enrichment programs

in literature, Judaism, English, arithmetic, science, music, and the plastic arts. These programs were held in the afternoons, as well as during the month's annual instructional summer holiday. A control group was chosen, similar in learning achievements, ethnic origin, and socio-economic conditions to the experimental group, and both were tested before and after the experiment. As a consequence of the encouraging results of the experiment (see this series, Vol. 1, No. 2, abstract No. 37, p. 135) the Ministry of Education and Culture took over the development and expansion of such Centers.

9.2. The Increase in the Number of Centers and of Pupils Attending Them according to Districts in 1964/65–1968/69 (Gidul hamerkazim v'ha'ukhlosiyahbahem l'fi m'hozot bashanim 5725–5729). pp. 90–91.

Districts / Pupils / Years	Jerusalem	Tel Aviv	Haifa	Central	Southern	Northern	Total Centers	No. of Pupils
1964/65	2	2	–	2	–	–	6	1,200
1965/66	–	2	1	3	–	–	6	1,100
1966/67	–	1	–	1	3	–	5	1,480
1967/68	–	–	–	1	–	1	2	720
1968/69	–	–	–	–	3	–	3	500
Total	2	5	1	7	6	1	22	5,000

The slow rate at which the Centers have been opened is due to the following reasons. a) By their very definition, the Centers are intended for a small, limited number of culturally disadvantaged pupils in grades 6–8. b) It is not easy to find suitable personnel to be in charge of the Centers. c) Since each Center consists of 100–150 pupils drawn from at least 600 pupils in grades 6–7, a Center can be set up only in an area which has several schools for the culturally disadvantaged not based on the longer school day (which clashes with a Center, since both meet in the afternoon). In the course of time pupils from nonestablished and even from established schools have come to attend these Centers, in addition to those from schools for the culturally disadvantaged for whom the Centers were originally opened.

9.3. Methods of Work Used in Ma'alot (Darkhei avodah b'Ma'alot). p. 71.

For the pupils attending a Center an enrichment program, intellectual development, and work habits are of the greatest importance. The Centers aim at strengthening a pupil's self-confidence through immediate successful achievement and raising the level of his aspirations, at arousing his intellectual curiosity and stimulating

a desire to acquire knowledge, and at creating conditions that will enable him to use Hebrew in conveying to others a verbal adaptation of his experiences. To achieve these aims, there are various circles at a Center dealing with such subjects as literature, mathematics, and science, art, Judaism, and music. A pupil attends a Center twice a week for two hours on each occasion. One hour is devoted to general activities, and the rest of the time to circles, each of which engages about 20 pupils, thus making it possible for the teacher, who refrains as much as possible from giving "frontal" lessons, to establish close, personal relations with each pupil, and at the same time, enabling pupils to ask questions and to receive answers to them. The accent at the Centers is on the quality of instruction, and the criterion of success is the extent of the pupil's comprehension.

10. RON, HANOKH. **"The Broadening of Horizons"** ("Harhavat ofakim"). pp. 93–98

10.1. **(Introduction.)** p. 93.

"The broadening of horizons" is a project which sets out to rectify a shortcoming in the artistic education of culturally disadvantaged children that expresses itself in the lack in some schools for the culturally disadvantaged of a systematic art education by good professional teachers and in the absence of opportunities for culturally disadvantaged children to listen to a good concert, to look at outstanding works of art, or to attend a high-quality performance by professional actors. "The broadening of horizons" cannot replace the systematic teaching of the arts, but is rather intended to provide the children with their first encounter with three spheres of art, plastic art, music, and drama, an encounter which, it is hoped, will stimulate them to an appreciation of artistic values.

10.2. **The Culturally Disadvantaged Child and Art** (Hayeled hata'un tipu'aḥ v'ha'omanut). p. 94.

Characteristic of the culturally disadvantaged child on encountering western works of art are a feeling of strangeness and perplexity, a lack of the habit of listening or of comprehending, and an inability to concentrate, these being also in part characteristic of such a child in all areas of learning. The basis of the child's education in art should be the art patterns familiar to him from his home. Many educators contend that only artistic works derived from group folklore should be presented to the children. But this would leave them confined within their narrow world, unable to participate in the artistic values of the culture around them. There is moreover a fundamental difference between folklore art and the art of modern society. Nor can the one take the place of the other.

10.3. **The Areas of Activity and Their Specific Problems** (T'humei hap'ulah uv'ayoteihem haspetzifiyot). pp. 94–95.

Centering around drama, plastic art, and music, the activities falling within the scope of "the broadening of horizons" take place at school at regular intervals (about once every three weeks), each occasion being preceded by preparatory work in the class and by basic explanatory material on the background of the coming event. Common to these different spheres of art are several problems. How is each activity to be explained to the children? How is the time to be divided between the explanation and listening to the music, looking at the exhibition, or watching the play? How is one to overcome the difficulty presented by the fact that a high percentage of the teachers encounter these works of art for the first time with their pupils? Does a child's encounter with these artistic expressions have an impact on other school subjects, influence his leisure time occupations, change his attitudes, and stimulate his interest and success in other fields?

10.3.1. (**Problems Specific to Drama.**) p. 94.

A crucial problem in drama, at once fundamental and practical, is whether culturally disadvantaged children should be exposed only to professional acting, which alone can properly express and convey the values of the theater, or whether plays acted by the children should also be presented. Another question is whether plays should be staged which, although good theater, deal with subjects remote from the life of the children. Yet another problem is whether the plays presented should be those specifically written as such or whether literary works adapted for the stage should also be put on.

10.3.2. (**Problems Specific to Plastic Art.**) pp. 94–95

How is the child to encounter the world of painting? Is it to be done gradually from the concrete and familiar to the symbolical and the abstract? Or should the child be introduced straightaway to the abstract, and if so, at what age? What should be the ratio between exhibiting original works and showing reproductions? Should exhibitions focus on a central theme, or should the paintings be chosen to show the changing approach of the artist and the varied ways in which he expresses himself? What part do sculpture and architecture play? And how can one impart to children the processes whereby an artistic work is produced?

10.3.3. (**Problems Specific to Music.**) p. 95.

How culturally disadvantaged children are to encounter the world of music raises several questions. What are the first works they

should hear? How can continuity be maintained between the first and the subsequent works? What is the optimum time for organizing a good concert? Are certain periods in music to be preferred? What place does contemporary music occupy? Should works already at the outset be chosen in which all the orchestral instruments take part, or should the concerts be gradually built up from chamber music to full orchestral compositions?

10.4. **An Example: Implementing the Project at School** (Dugmah: bitzu'a hap'ulah b'vet hasefer). pp. 96–98.

The way in which the aims of "the broadening of horizons" were implemented in a certain school during the 1966/67 school year is illustrated in detail, a broad outline of the various relevant activities being as follows. During the first two terms the pupils were given the opportunity about once every three weeks of becoming acquainted with music and with drama. In "the concert lesson" musicians, either individually or in small groups, demonstrated at school some instrument or family of instruments. This was usually followed by community singing by the children under the direction of the musician and to the accompaniment of the instrument demonstrated. Having learnt to recognize the individual musical instruments, the children were finally taken to an orchestral concert. In between these musical events the children were taken to see, with few exceptions for the first time in their lives, plays acted by professional actors. These visits were preceded by explanatory talks by the teachers. The last term was devoted entirely to the subject of painting. Under "the painting of the week" scheme one of several large reproductions of the works of the finest painters in the world, chosen by experts, was hung up successively for a week in each of the fifth to eighth grades, the painting and its background, as also the artist and his style being explained by the teacher at the beginning of the week on the basis of explanatory material sent for that purpose. In addition to this, a sculptor, with the aid of slides, showed the children some of his sculptures and the various intermediate stages of the works until they reached their final form. The children also attended mobile exhibitions held in the school itself and centering around a particular subject, such as work in art, the Bible from the viewpoint of art, and so on.

11. GOTTHOLD, YA'AKOV. **Textbooks** (Sifrei limud). pp. 98–108.

11.1. A. Introduction (Alef. Mavo). pp. 99–100.

Before the subject of the culturally disadvantaged was recognized as the problem it is, the textbooks in use constituted a serious obstacle alike for teachers and for these pupils by reason both of

their difficult vocabulary and their contents, which were strange to the children. It is therefore not surprising that when the Center for the Educational Institutions for the Culturally Disadvantaged was set up by the Ministry of Education and Culture, one of the first tasks to which it gave its attention was the provision of suitable textbooks for such pupils.

11.2. **B. The Principles Underlying the Project** (Bet. Ekronot hamifal). pp. 100–104.

11.2.1. **a) Priorities** (alef. Adifuyot). p. 100.

1) According to Subjects (L'fi miktzo'ot).
Although the need for suitable textbooks was felt in almost every subject and in every grade, there was general agreement that priority should be given to the subject of Hebrew, in which the gap between the various types of children was most marked and in which poor achievements led to failures in many other subjects requiring reading and expression.

2) According to Grades (L'fi kitot).
By contrast, no particular grade or group of grades could claim any special priority, except for the first grade, for which, because readers had been specially compiled for them before the establishment of the Center for the Educational Institutions for the Culturally Disadvantaged (see abstract No. 4, above), there was no actual urgency to write new ones. It was therefore decided to compile Hebrew readers for grades 2–8. For other subjects it was agreed to support any initiative by an author desirous of writing a textbook suitable for culturally disadvantaged children.

11.2.2. **b) Preparatory Work** (bet. P'ilut hakhanah). pp. 100–102.

1) Changes in the Curriculum (Shinuyim b'tokhnit halimudim). A view that was not accepted was that the curriculum should be radically changed and adapted to the needs of the culturally disadvantaged children, since this would have meant abandoning at the very outset the hope of obtaining uniform learning achievements among all pupils in the State. The aim was therefore adopted of trying to find suitable new ways of enabling culturally disadvantaged pupils to fulfill the demands of the curriculum. At the same time it was agreed that should it prove necessary from time to time to alter the order of items in the curriculum or to forgo some detail or other, this would be discussed and decided as and when the need arose.

2) **Research** (Meḥkar).
While it was realized that fundamental research into the problem was essential for improving the educational situation and the

methods of instruction, it was clear that such research would take some years. Hence two basic approaches were adopted and put into effect at the same time. It was decided that, because of the urgency of the problem, the writing of suitable textbooks would be started immediately, and a beginning would be made with educational research, on the results of which the writing of the necessary textbooks would be based. Accordingly good teachers, with practical experience in working with culturally disadvantaged children and with a team of advisers at their disposal, were invited to write textbooks, while on the other hand a team was set up by the Ministry of Education and Culture, under the auspices of the Hebrew University School of Education, which in addition to advising the teachers who were writing the textbooks was asked to lay down principles for compiling readers for culturally disadvantaged children.

11.2.3. c) **The Desirable Form of Readers for Culturally Disadvantaged Children** (gimmel. Hatzurah har'tzu'yah shel mikra'ot lay'ladim t'unei tipu'ah). pp. 102–103.

1) Indicating the Grade (Tziyun hakitah).
There was a general request that the grade for which the reader was intended not be indicated in it, so that every grade could use it according to the standard reached by the children (a need which subsequently became more urgent with the introduction of grouping), without hurting their feelings.

2) The Inclusion of the Study of Hebrew in the Reader (Hakhlalat limud halashon bamikra'ah).
In a discussion on the readers intended for culturally disadvantaged children, and in opposition to the views of the university team, both educators and representatives of the Ministry of Education and Culture agreed that passages in the readers should be made the basis for learning Hebrew (grammar, spelling, expression, etc.), in contrast to earlier readers in which this was not done to any marked degree.

3) Booklets instead of a Book (Ḥovrot bimkom sefer ehad).
Conflicting views were expressed on the question of issuing readers in the form of booklets, those in favor maintaining that it made for greater flexibility in their use, while those opposed to the idea contended that giving culturally disadvantaged children readers so different from the usual ones would excite negative feelings. There would also be the problems of distribution and the cost of the booklets. The method was tried by only one teacher. No decision has in principle been arrived at as yet.

4) An Aesthetic Appearance (Hatzurah ha'estetit).
The need to produce textbooks at a low price coupled with their limited circulation (as compared to other countries) has resulted

in the appearance of these textbooks being below the desired standard. Inappropriate as this is for any group of pupils, it is particularly so for culturally disadvantaged children. It was accordingly decided that special attention would be paid to having the textbooks for these children produced in an attractive form.

5) Spelling and Vocalization (K'tiv v'nikud)
Prior to the compilation of textbooks for the culturally disadvantaged, it was customary to write those intended for grades 1–4 with defective spelling and full vocalization. In the Hebrew readers for grade 5 the transition was made to unvocalized "plene" spelling. In other subjects the transition sometimes took place in higher grades. Doubts having been expressed whether this procedure is compatible with the needs of culturally disadvantaged children, a committee was appointed, consisting of educators, philologists, and psychologists, to go into the question of the spelling and vocalization to be used for the culturally disadvantaged. It soon became evident that whatever conclusion was arrived at would have to apply to the textbooks of all children in elementary education. As yet no final decision has been reached.

11.2.4. d) **Advice and Guidance for Authors** (dalet. Yi'utz v'hadrakhah lam'hab'rim). p. 103.

The Ministry of Education and Culture leaves the writing of normal textbooks to the initiative of authors and satisfies itself merely with ensuring that the books meet the requirements in respect of their contents (that is, that they are in accordance with the educational aims and the curriculum) and form (that they contain material on the subject sufficient for an entire school year). Because of the immediate need to encourage the speedy preparation of numerous textbooks in the special case of the culturally disadvantaged, it was decided to advertise for authors, with the promise of a grant, as well as advice and guidance in the writing of the textbooks.

11.2.5. e) **Guidance for Teachers** (hey. Hadrakhat morim). pp. 103–104.

Because it was left to the authors to introduce new methods and approaches in the textbooks for the culturally disadvantaged, it became necessary to explain to teachers the method, unfamiliar to them, used by the author in writing the textbook. Every author was asked to compile a teachers' manual consisting of two main parts: a) an explanation of the principles on which the reader was based, and b) guidance in the teaching methods to be employed in the various parts of the book. Although teachers' manuals are customary in many countries, in Israel they are something of a new departure. Yet while this facilitates matters for the teacher, it does not entirely solve the problem of the guidance of teachers using

textbooks adapted to the requirements of culturally disadvantaged children, there is thus a need of advanced courses for teachers in this area.

11.3. C. Some of the Activities of the Committee on Textbooks (Gimmel. Mip'ulot hava'ad l'sifrei limud). pp. 104–107.

11.3.1. a) The Compilation of Readers (alef. Ḥibur mikra'ot).

Some 30 replies were received to an advertisement published at the end of the 1963/64 school year, inviting authors to write textbooks for the culturally disadvantaged. Of these replies, 9 were accepted, as set out in the following table.

Stream	No. of Series	No. of Readers for Grades 2–8 in Schools for the Culturally Disadvantaged			
		Published up to Start of 1967/68	In Preparation	In Planning Stage	Total
State General	6	9	2	1	12
State Religious	3	6	2	–	8
Total	9	15	4	1	20

(Note: In "Decade," p.107, a list is given of the authors and the books referred to in the above table.

11.3.2. b) Textbooks on Various Subjects (bet. Sifrei limud b'mikzo'ot shonim).

From authors wishing to write textbooks on history, the geography of Israel, arithmetic, and Judaic subjects the committee received offers, generally based on some special idea of how to surmount the difficulties associated with teaching that particular subject. To test the effectiveness of the proposed idea, experiments were conducted in several classes, and experimental editions were issued on the elements of geography for grade 6, history for grade 5 (in which subject the experiment is still continuing, as it is also, under different conditions, in arithmetic), and on Mishnah for fifth grade girls in state religious schools (as a result of which a textbook and a teachers' manual on the subject have been compiled).

11.3.3. c) The University Team (gimmel. Hatzevet ha'universita'i).

Set up in order to undertake long-term educational research, on the results of which the textbooks for the culturally disadvantaged would, in the second stage, be based, the university team, consisting of members of the Hebrew University School of Education, summarized all the professional literature on the teaching of

reading in general and on the culturally disadvantaged in particular. It gave guidance to individual authors, and held monthly meetings with groups of authors of the textbooks. The team developed a theory of "the reading man," who is, in its view, characteristic of modern society and is apt to base his actions not only on indirectly obtained information but also on all kinds of reading matter, hence the need for the culturally disadvantaged child to master the various forms of reading customary in society today. This means that he requires a reader which contains all types of reading matter and is not limited, as is usual in readers, to literary extracts. The university team therefore maintained that a reader should teach the child not linguistic but reading skills.

11.3.4. d) **Following Up the Extent to Which the Readers are Used in the Schools** (dalet. Ma'akav aharei hadirat hamikra'ot l'vatei hasefer).

During the 1966/67 school year, when nine new series of readers (12 books) were available to schools for the culturally disadvantaged, it was decided to find out the extent to which the readers were used and also to receive feedback from teachers using them. In that and the following year information was sought on a) the quantitative extent to which the readers were used in schools for the culturally disadvantaged, and b) the extent to which the exercises in the readers and the teachers' manuals were used. A detailed questionnaire on each of the readers was afterwards sent to teachers for their opinion of the books, and some of the teachers who filled in the questionnaire were interviewed personally. It was found that an average of 2.5 and 4.4 of these readers were used in 1966/67 and 1967/68, respectively, that much use was made of the exercises, and that the use of the manuals was unsatisfactory.

11.3.5. e) **Various Books in the Planning and Preparatory Stages** (hey. S'farim shonim hanimtza'im bish'lavei hatikhnun v'hahakhanah).

At the time "Decade" was written, four readers and three textbooks on various subjects were in the preparatory stage. In these, unlike the textbooks dealt with by the committee when it first started its work, the method or the problematic passages were tried out in several classes before the final version of the textbook was written, a procedure that is increasingly being recognized as essential.

11.4. D. **What of the Future?** (Dalet. Likrat he'atid). p. 108.

Is it necessary to continue producing textbooks for schools for the culturally disadvantaged, and if so, in what area and in what way?

1) Readers (Mikra'ot)
Although readers were in the first stage hurriedly compiled and have only recently begun to be based (at least partially) on experiments, there are signs of a rise in the linguistic level of children attending schools for the culturally disadvantaged (see abstract No. 18, below), which argues in favor of continuing the compilation of readers for such children, to be based on the forthcoming results of the investigations undertaken by the university team.

2) In the Other Subjects (Bish'ar hamiktzo'ot)
Because of the priority given to Hebrew, the writing of textbooks on other subjects has been delayed. In addition, in the absence of any official action in the matter, few authors have come forward on their own initiative. The time has now come to plan the writing of textbooks on several subjects, especially in general science subjects for the higher grades.

3) The Desired Course to Adopt (Haderekh har'tzuyah)
The new textbooks are not merely a collection of material to be studied but also include a didactic apparatus, that is, the tools (in the form of exercises for the pupils and a manual for the teacher) whereby the teacher is able to impart the material to his pupils. The preparation of the didactic apparatus should no longer be left to a discussion around a table but should be grounded on a firmer and broader basis by issuing an experimental edition of a book, finding out its effectiveness when used by experienced teachers, and having these teachers join in a discussion on the final form the book is to take.

12. BEN-BERITH, YOSEF. An Exhibition of Development Games (Ta'arukhat mishakim m'fat'ḥim). pp. 109–113.

12.1. Presuppositions (Hanaḥot mukdamot). p. 109.

a) The homes of pupils in culturally disadvantaged areas lack the development stimuli which are to be found in the homes of those born in Israel or of those of western origin, stimuli such as toys, picture and story books, dismantling, assembling, and building games, paint books, domestic tools for boys and girls, classics, an encyclopaedia, children's and youth newspapers. Accordingly the period of early childhood is not employed in a manner which stimulates initiative and thinking, planning and execution.

b) In their countries of origin, the parents of these children learnt largely by rote and memorizing, and these shaped their mode of thinking, which is unlike that in Israel, where thinking is independent, marked by the sifting and classification of information, by the

finding of relations between data. Moreover, these parents influence their children in the way in which they themselves developed, without regard to the changes that have meanwhile occurred in the conditions of life.

c) The varied children's games are the product of the development of industry, itself the result of creative, inventive thinking, and hence their influence on the children using them is in the direction of the thinking characteristic of modern Israeli society.

d) These games do not find their way into the homes of the culturally disadvantaged, not because of financial difficulties, but because the parents do not know of their existence and positive value. To rectify this, the exhibition of games was organized.

12.2. The Aims of the "Development Games" Mobile Exhibition (Mat'rot hata'arukhah hanayedet [mishakim m'fat'him"). p. 110.

a) To make parents aware of the need to enrich the home and the environment with development games and with picture and reading books.

b) To guide parents in the choice of games and books suitable for the mental development of each age.

c) To explain to parents that without their assistance in changing the environment in which the child grows up by enriching the home with cultural stimuli, it will be difficult to bridge the existing gap.

d) To stress that the enrichment of the home with games and with a small library reinforces family ties and creates a psychological equilibrium among children and adolescent youth.

12.3. The Structure of the Exhibition (Mivneh hata'arukhah). pp. 110–111.

The exhibition was divided into two main age sections: from infancy – 6 years of age, and from 6–14 years of age.
The two sections of the exhibition contain creative games for the individual and social games in which the competitive aspect is an important incentive. The games include no useless, pointless ones, nor any didactic games specifically for kindergartens.
Most of the games develop various skills.

a. From Infancy–6 years of age

Details of the exhibits	Principal Aims in Developing Skills
1 Books for young parents	Guiding parents in the care of the baby and the child
5 Bed games	Developing motor aptitudes: grasping, clasping
4 Oilcloth picture books	Creating intellectural curiosity: the beginning of comprehending an image-picture
1 Wall picture	Ditto
5 Towers to be dismantled and assembled	Developing a comprehension of size and form; developing initiative and activity
6 Sand games	Developing initiative and activity, reinforcing coordination between limbs
10 Construction games	Developing initiative and activity, setting assignments and surmounting difficulties
2 Small musical instruments	Developing first musical notions
10 Games apparatus	Physical development: pulling, pushing, throwing, catching, balancing
2 Boards, chalks, and colors	First scribbling
12 Doll's corner accessories	Emotional development, education in domesticity, order, social relations
22 Booklets and picture books	Developing a comprehension of analogy, broadening horizons, engaging in cultural activity
11 Picture lotto games	Developing an ability to compare, sift, and classify; broadening concepts
5 Picture assembly games	Developing ability to create a whole from parts
20 Painting, cutting, pasting booklets	Developing motor, sensory, and intellectual abilities
9 Games of patience	Recognizing numerical values, developing a proper competitive spirit and a social reciprocity

b. School Age Section

Details of the Exhibits	Principal Aims in Developing Skills
12 Handicraft and creative games	Developing manual dexterity, and a capacity and desire for creativeness
12 Four-handed card games	Commencing to read; developing a capacity for analogy, comparison, classification; developing social life
17 Classical works (for 7–10 age group)	Identifying with classical figures; creating cultural interest
14 Social competitive games	Deepening a knowledge of subjects: local studies, Bible, geography, history, general science; developing proper competitive and dictated disciplinary habits
6 Social competitive games	Developing a capacity for initiative, planning, and thinking, and refining the adventurous urge
11 Classical works (for 10–14 age group)	Identifying with our people's past and with classical figures
13 Science books and encyclopedia	Comprehending the past; identifying with discoverers and inventors; understanding different regions of the world

The composition of the exhibition may be divided as follows.

Development Subjects	Pre-School Age	School Age
Games for developing motor and creative skills	36 games	12 games
Games for developing intellectual and social skills	25 games	32 games
Painting booklets and books for developing intellectual and individual skills	48 booklets	40 books

12.4. A Description of the Opening of the Exhibition (Te'ur hap'ulah). (p. 112).

a. Before the exhibition is open to the public, the teachers, in order to be able to act as guides to the parents, receive an explanation of its aims and a brief talk on the value of the games in the advancement of culturally disadvantaged children.

b. The parents are first given a preliminary explanation by the teachers who accompany them through the exhibition and then a brief lecture by the teacher in charge on the subject "What is learning and from what time does a child learn?" In this, the emphasis is laid on the child's receiving stimuli at the pre-school age. The parents are also given an explanation of the gap that exists between various children on their first attending school.

c. Next slides are shown illustrating the difference in the development of children in a family aware of the importance of a corner set aside in the home where the children can engage in activities contributing to their development and that of children in a family unaware of all this, thereby inducing the children, for lack of an alternative, to loaf around the streets with all the negative implications that this has.

d. The parents are then told the influence that the various games can have on the development of the children, and are given an opportunity to ask questions.

12.5. Summary and Evaluations (Sikum v'ha'arakhot). pp. 112–113.

Starting in 1963/64 as a local display with 40 borrowed items, the exhibition has developed, by way of trial displays in two immigrant settlements in 1964/65–1965/66, into a permanent, regular feature from 1966/67 onward. In that year it was shown in the southern district in 16 places, with the participation of some 1,300–1,400 parents and about 250 teachers. At the time "Decade" was being

written it was being shown in a different place each week throughout the school year.

13. NAFTALI, NITZAH and TZEHORI, SHOSHANAH. Trends in the Cultural Enrichment of Pre-School Children (M'gamot hatipu'aḥ bagil harakh). pp. 114–118.

13.1. Ways of Education by Means of a Differential Approach (Darkhei hinukh al y'dei gishah diferentz'yalit). p. 114.

The enrichment projects for pre-school children of the oriental communities are based on two assumptions: a) that a uniform education deprives the underprivileged child of his proper education, and b) the differential approach enables him to make progress in his studies. These assumptions were the principal incentive in a pedagogical experiment, in which the intensive method was applied to kindergartens. The fostering of the intellectual faculties is a means of reinforcing the child's self-confidence and ultimately his personality. Special teaching methods are needed for the culturally disadvantaged child, covering all aspects of his development, emotional, social, physical, and intellectual.

13.2. The Primary Types of a Child's Experiences (Sugei hahitnasut harishoniyim shel hayeled). pp. 114–115.

Since in each of the five primary types of experiencing by the child of pre-school age – reciprocal relations with the physical world, sensitivity to the immediate environment, activity, games, language, and concepts – he is dependent on the stimulating and developing impact of his surroundings, the culturally disadvantaged child suffers from shortcomings due to lack of suitable attention in each of these spheres.

13.3. An Account of the Pedagogic Experiment in the Kindergarten for Culturally Disadvantaged Children (Te'ur hanisu'i hapedagogi b'gan hay'ladim hata'un tipu'aḥ). pp. 115–116.

Based on the assumptions that the kindergarten has to fulfill the function discharged by neither the home nor the environment – of providing for the child's proper spiritual development; that intensive work in small groups or with individuals is liable to achieve success in the child's studies; that the kindergarten has the task of bridging the gap between the disparate influences of the home and the kindergarten, the experiment, conducted in 1957/58 in 33 kindergarten classes for 5–6 year olds, used the intensive

method, that is, a method which, based on three stages in the learning process, the sensory-motor, the perceptive, and the symbolical-ideational, calls for the intensification of the kindergarten teacher's work and the intensified use of all the activities available in the kindergarten.

13.4. The Ways of Carrying It Out (Darkhei habitzu'a). p. 116.

The experiment was carried out in three ways: a) through the development of the project, which was central to the work, its aim being to bring the child into contact with his environment, the details and functions of which he neither knows or is able to distinguish; b) through natural and scientific concepts in daily life, so as to encourage his urge to discover and to excite his interest and curiosity; and c) through mathematical concepts, in order to develop the child's mathematical thinking. The experimental classes were visited regularly by instructors, at the beginning once every two weeks, and then, in the latter half of the school year, once a month. At first the kindergarten teachers were somewhat opposed to making changes in their customary ways of work but cooperated enthusiastically when the children ceased to be apathetic and made progress in various spheres. In the 1958/59 school year the experiment was extended to cover 70 kindergarten classes, which at the end of the year had better achievements than those in the paired classes. In 1959/60 the intensive method was employed in 350 classes, and since then in 750 classes of culturally disadvantaged children aged 5–6 years.

13.5. Kindergartens for Culturally Disadvantaged Children Aged 3 and 4 (Ganei y'ladim t'unei tipu'aḥ liv'nei 3 v'4). pp. 116–117.

The experiment of working with culturally disadvantaged children at the age of compulsory schooling revealed that one year of compulsory education in kindergarten is insufficient to compensate for all the child has missed during the first five years of his life. Research in various countries and in Israel has moreover proved the decisive importance of the intellectual enrichment of the child of pre-school age. Accordingly in 1964/65 the Ministry of Education and Culture decided to have all the 3 and 4 year old culturally disadvantaged children brought within the scope of the kindergarten. Since then 29,000 children, constituting some 60% of all culturally disadvantaged children of the ages of 3 and 4, have been absorbed into the educational system.

13.6. Achievements and Problems (Hesegim uv'ayot). p. 117.

Although no reliable tools are available for checking the achievements of the kindergartens, their enrichment program can be said

to have achieved a considerable part of its aims. The enriched environment in the kindergarten for the culturally disadvantaged has increased the child's ability to detach himself more readily from the concrete world and to engage in more abstract manipulations, in social and imaginary games, and in conversation. Frequent excursions in the immediate vicinity have led the child to observe more closely what is going on around him, while looking at a picture and a symbol has enabled him to identify more easily the world presented by images and symbols. Despite some progress, the children's language has not yet reached the desired level, their conversation is still fragmentary and their sentences are not properly constructed. Though most kindergarten teachers are aware of the need to give the children individual attention, they work in the main with groups. In most classes for culturally disadvantaged children there is a group of 5–10 children who have not yet attained the minimum achievements in their cognitive development. These are problems that are due to overcrowded classes.

13.7. **Areas Requiring Significant Enrichment Programs** (Hat'ḥumim har'uyim l'tipu'aḥ mudgash). pp. 117.

Whereas the children's achievements in vocabulary, mathematical concepts, and visual discernment were satisfactory, they were poor in general concepts, form, area, content, thinking, and aural discernment. The reason for this should be investigated and ways found to achieve better results. Furthermore, the kindergarten teacher should not be satisfied with merely putting questions to the children and receiving one-word answers, but should play a significant part in developing their language and at every opportunity encourage actual conversation with them, for at home the culturally disadvantaged children do not hear good Hebrew from their parents. Whereas in the past the parents' expectations for their children were not always identical with those of the kindergarten teacher, the situation today has changed considerably. Most parents are interested in their children's continuing their studies and attaining better achievements, and kindergarten teachers have come to understand the need for parents to cooperate in the activities of the kindergarten. They should, however, also get the parents to participate in the actual work of education.

SECTION C – IN SECONDARY EDUCATION

14. SHEMUELI, ELIEZER. **Enrichment Projects in Secondary Education: Introduction** (P'ulot hatipu'aḥ baḥinukh ha'al y'sodi: mavo). p. 121.

Enrichment projects for the adolescent are likely to raise doubts. Can the personality of the adolescent indeed be reshaped? Can there be a change of attitude in and an improvement in the thinking

processes of the adolescent? Whatever the contribution of enrichment projects in secondary education may be, they have to be persisted in, for every pupil whose difficulties are rectified through such projects represents an achievement. Only among adolescents are two aspects of the enrichment projects feasible: a) the creation of a pupil's awareness of his position so that he becomes an active partner in his own rehabilitation, and b) attendance at a boarding school. The problems and achievements of enrichment projects in secondary schools are dealt with in the abstracts that follow.

15. BEN-ELIAHU, SHELOMOH and LEVIN, YEHUDAH. The Tutorial System (Shitat haḥon'khut). pp. 122–126.

15.1. A. The Tutorial – Assistance to the Individual Pupil (Alef. Haḥon'khut – ezrah latalmid hayaḥid). p. 122.

Intended as an answer to the problems of the pupil who, attending an old and established secondary school, is in need of help, tutoring in secondary education aims at providing the pupil who has learning difficulties with assistance in his studies, with psychological aid, and with general encouragement. The emphasis is on the individual pupil, and hence the tutor is assigned 2–3 pupils so as to be able to give the utmost help to each of them. Tutorials should be introduced into the secondary school academic stream in large cities and veteran settlements, and in vocational school four-year streams. The right to participate in tutorials is granted to pupils who immigrated to Israel during the preceding two years or who have been proposed by the school's pedagogical council, the number of the latter being, however, limited in relation to that of the pupils in the school.

15.2. B. The Pupil's Difficulties and the Methods of Tutorials (Bet. K'shayei hatalmid v'darkhei haḥon'khut). pp. 122–124.

A pupil's admission to secondary school is usually accompanied by feelings of tension and expectation, which in some cases can act as a stimulus, but in others can lead to the pupil's dropping out of school as a consequence both of the school's ignoring his learning difficulties and of his own inability, due largely to his lack of proper learning habits, to keep pace with the class. Three times a week, for an hour on each occasion, the tutor meets a group of 2–3 pupils, to whom he is able to give individual attention and with whom, as a group, he also has talks and discussions. When a pupil is suggested as being in need of tutoring, the tutor investigates his difficulties through meetings with teachers, through studying his school records, and through the result of interviews by the principal and others with him. In an interview with the tutor he is asked to detail his difficulties, to suggest ways of rectifying them, for the

pupil is regarded not only as the recipient of help in his studies but also as an active participant in solving his own problems. The method of tutoring consists in the main of the pupil's independent learning, after the tutor has imparted to him proper thinking processes and correct ways of studying. Since tutoring is based on a personal approach, there is the danger that this may only increase the pupil's dependence on the tutor, thus undermining his self-confidence and reducing his ability to grapple himself with the material to be learnt. Accordingly, the tutor's method of work should be to present problems and give assignments, but at the same time to guide the pupil in successfully contending with them.

15.3. C. The Image of the Tutor (Gimmel. D'muto shel haḥonekh). pp. 124–125.

In tutoring it is important that relations be created in which the tutor fully believes in the pupil's ability not only to progress in his studies but also to change the image of himself in his own and in others' eyes. The question arises whether such relations can exist between the pupil and the teacher who teaches him the subject in which he habitually fails, or between him and the class teacher who knows him as one whose achievements are always below those of his fellow-pupils. An external teacher has the advantage of having no preconceived opinions about him. Many tutors have successfully overcome the various difficulties and problems confronting them, have been able to create a pleasant atmosphere in the tutorials, and have succeeded in getting their pupils to make progress in their studies.

15.4. D. The Pupil who Receives the Tutor's Help (Dalet. Hatalmid ham'kabel et ezrat haḥonekh). pp. 125–126.

During the 1967/68 school year 1,800 pupils were tutored, and in the following year their number rose to 2,000 who attended about 500 tutorial groups in 130 schools. Another lot, numbering 30, consisted of pupils who were deaf or hard of hearing, blind or paralyzed. Having attended special elementary schools, they passed to secondary education, where an attempt was made to fit them into normal classes, in the successful achievement of which aim the tutoring given to each pupil played a significant part. A third lot to whom tutorials were given consisted of new immigrant children numbering in 1968/69 some 300, whose absorption in Israel was facilitated by the help given to them by their tutors. The following table gives the distribution of the pupils attending tutorials, according to their tuition fee grading, the father's country of origin, and the father's occupation.

Tuition Fee grading*					
Total pupils	1	2	3	9	Others
1,800	1,311	54	39	155	241

Father's Country of Origin					
Yemen	Persia Iraq Turkey	North Africa	Eastern Europe	Israel	Other Countries
277	394	659	283	62	125

Father's Occupation					
Total pupils	Official	Laborer	Unemployed	Another Occupation	Father Deceased
1,800	251	950	130	347	122

* Gradings 1, 2, 3 – low gradings.
Grading 9 – children living in immigrant settlements and attending schools in cities.

During the 1968/69 school year the distribution, according to grades, of 500 groups was as follows.

Grade	Number of groups	In %
9	145	29
10	125	24
11	150	30
12	80	16
Total	500	100

The largest number of groups was in grade 11, this being, in view of the approaching matriculation examinations, the grade in which both teachers and pupils are interested in the latter's having the maximum help in consolidating their knowledge. Since this was the first year of tutoring, it was impossible to evaluate its results, but the indications are that it has been successful.

16. BEN-ELIAHU, SHELOMOH. Combined Cultural Enrichment Projects (Hatipu'ah ham'shulav). pp. 127–131.

16.1. (Introduction.) pp. 127–128.

Combined cultural enrichment projects consist of a complex of learning and educational activities aimed at the advancement of the

pupil as an individual and of the school as an institution. It is on the assumption that it is possible at adolescence, and in certain instances specifically at this age, to rehabilitate the culturally disadvantaged pupil that these activities are introduced into the secondary school. Including grants for the purpose of equipment and a budget for auxiliary lessons, the cultural enrichment projects expanded mainly from 1963/64 onward. In that year the projects covered 35 educational institutions; five years later there was an increase both in the number of institutions (in 1968/69; 68) and in the spheres covered by the enrichment projects. Much was done to improve the working conditions of, and to give guidance to, the teachers, that the best might be attracted to work in cultural enrichment projects. The number of pupils covered by these projects is set out in the following table, according to the pupils' streams and grades.

Stream / Grade	General	Vocational	Academic	Total
9	440	2,570	1,591	4,601
10	168	1,807	1,423	3,398
11	125	865	1,072	2,062
12	–	172	734	906
Total	733	5,414	4,820	10,967

The activities falling within the scope of the combined cultural enrichment projects are dealt with separately in the following abstracts.

16.2. A. The Direction and Pedagogical Guidance of Teachers (Alef. Hakhvanat hamorim v'hanhayatam). p. 128.

Being unacquainted with the special method of teaching culturally disadvantaged children, most teachers need pedagogical guidance, which is given by a team of teacher-guides. These are experienced teachers, who devote one day a week to guiding beginner teachers. In addition there are study days and advanced courses during which topics and problems relating to the teaching of culturally disadvantaged children in secondary schools are dealt with and discussed.

16.3. B. Books and Auxiliary Instructional Equipment (Bet. S'farim v'tziyud ezer limudi). pp. 128–129.

The schools are allocated money for buying reference books and teaching aids. Chosen by the teachers concerned and bought in a number of copies, the reference books are for use by the pupils in

their independent study. To ensure greater effectiveness in teaching, audio-visual and other equipment is acquired, in the proper didactic use of which the teachers are instructed.

16.4. **C. Guidance in the Preparation of Lessons** (Gimmel. Hadrakhah bahakhanat shi'urim). p.129.

Every school that receives the special budget for reference books and instructional equipment has reading rooms open in the afternoons in which pupils can prepare their lessons, do independent reading, the aim being to assist pupils whose home conditions make it difficult for them to do their homework and to learn on their own. For culturally disadvantaged children, unable to make the necessary progress through direct class teaching, self-instruction has particular significance. The prevailing assumption that secondary school pupils are not in need of guidance or of special inducement to engage in self-instruction and to organize their leisure time has proved wrong in the case of the culturally disadvantaged children. In order that such self-instruction may be meaningful the children are set by their class teachers problems that call for critical thinking, are given guidance in the use of reference books, dictionaries, commentaries, and are allotted assignments that require referring to such works. The children are encouraged to work and study together in groups so that they can assist one another, are given indirect help by teachers in order to prevent undue dependence by the pupils on the teacher, and are directed to engage in activities other than the doing of homework, such as browsing in books, reading a newspaper, journals, and so on.

16.5. **D. Auxiliary Lessons** (Dalet. Shi'urei ezer). p.130.

Auxiliary lessons are given in the Hebrew language, in mathematics, and in English – and in special instances also in another subject – to a group of 6–12 pupils chosen from a class on the basis of their need of such help, their willingness to take upon themselves the extra work, and their ability to make progress. Hence also pupils without learning difficulties but potentially able to progress in a subject are admitted to an auxiliary lesson group. The work program in the auxiliary lessons, in which the curriculum and method of teaching differ from those in the class, is based on a diagnosis of the specific difficulties of the pupils in the group. The aim of the teacher is to give individual help to each pupil. A pupil joins an auxiliary group from personal choice (as in the case too of those who receive tutoring) and may take one or two, but not more, auxiliary lessons, that the additional burden may not prove too much for him. The following is the distribution of lessons and pupils in combined cultural enrichment projects.

Number \ Subject	English	Hebrew	Mathe-matics	Another Subject	Total
Groups	217	115	255	16	603
Lessons (per week)	434	230	510	32	1,206
Pupils	2,214	1,525	2,554	168	6,461

The actual number of pupils receiving auxiliary lessons is 4,600, the larger figure given in the table (6,461) being due to the fact that some pupils take two subjects.

16.6. **E. Circles and Their Implementation in the Natural Sciences** (Hey. Hugim v'hamhashah b'mada'ei hateva). pp. 130–131.

Unlike old, established schools which quickly take advantage of the opportunities offered to them to organize various circles which contribute to the cultural enrichment of the pupils and the broadening of their horizons, schools for the culturally disadvantaged require additional prompting to set up art, science, and other circles. With the cooperation of the Social Education Unit of the Ministry of Education and Culture, natural science circles have been organized in schools for the culturally disadvantaged. These are coupled with visits to the Biological-Pedagogical Institute in Jerusalem, at which during an entire school day the pupils cover a chapter learnt at school, doing laboratory work under the guidance of their class teachers and of the Institute's instructors.

16.7. **Summary** (Sikum). p. 131.

In the varied pattern of projects, two spheres of activities may be distinguished. Contributing to the advancement of the educational framework are the pedagogical guidance of teachers and the acquisition of instructional apparatus, teaching aids, and a reference library. And to compensate for what cannot be achieved in the customary educational framework of the secondary school for culturally disadvantaged children, there are the additional activities, such as auxiliary lessons, circles, and guidance in the preparation of homework. All these achieve their full significance only when combined, and thus combined cultural enrichment projects contribute to the advancement both of the pupil as an individual and of the institution as a whole. Among the things that still remain to be done are the preparation of suitable learning material that will help to rehabilitate the thinking of culturally disadvantaged pupils, and the deepening and broadening of the instruction of teachers by prevailing on them to get to know the values and way of life of the strata of the population from which most of their pupils come.

17. MARBACH, SHEMUEL. **Methods of Cultural Enrichment in Boarding Schools** (Darkhei hatipu'ah hap'nimiyot). pp. 132–136.

17.1. (General.) pp. 132–133.

One of the problems of secondary education, despite all the efforts of the educational system, is the dimensions of the drop-outs among secondary school pupils. The drop-outs include many whose failure in their studies stems not from their intellectual capacity but from other factors, both external and internal. Of the various means used to combat this feature one is the boarding school for pupils from the backward strata. This has proved an effective instrument in the education of adolescent youth, whose admission to a boarding school is decided on the basis of three factors: the distance of the pupil's place of residence from the centers of education; the family background; and the pupil's intellectual ability. The tests focused only on the pupil's ability and not his achievements, since it is assumed that a promising pupil can, with help, improve his knowledge. A problem in educational work is the difference in essence and content between the elementary and the secondary school, a difference which expresses itself in the demands made on the pupil and in the relations between teacher and pupil in the secondary school. Unprepared for this, the pupil becomes frustrated and his confidence is undermined.

17.2. **Methods of Work in the Boarding School** (Darkhei avodah bapnimiyah). pp. 133–134.

In the boarding school the effort is made not only to reinforce the pupil's self-confidence through enrichment projects but also to impart to him correct working habits and acquaint him with auxiliary apparatus and how to use it. Faith in the pupil's powers helps to create a relaxed atmosphere and to overcome problems associated with his severance from his parents' home. In the boarding school the pupil is assigned a tutor who is in charge of him throughout his schooling and with whom relations of mutual respect and confidence are created. The tutor is acquainted with the pupil's problems, with his achievements and shortcomings, and with his home background. It is still too early to sum up the results of all this, but some of the problems connected with the experiment are the large number of those dealing with the pupil, the danger of creating dependence or excessive anxiety, the overlapping of the functions of the class tutor and of the tutor. Various positive influences are brought to bear on the boarding school pupil: visits to cultural events are arranged, the reading of good books is encouraged, there is a library with reference books, audio-visual apparatus is available, and various circles and hobbies occupy his leisure time.

17.3. **Fostering Social Life** (Tipu'ah hayei hevrah). p. 134.

One of the means of shaping the character of the pupil and of imparting values to him is the daily life lived in association with other pupils. An instructor-leader, who takes the place of the parents, prevents conflicts among the adolescents and directs their surplus energy into constructive channels and the life of the society onto democratic paths. The common life in a peer age group is replete with experiences and friendships, and demands concessions and tolerance. Joint projects are undertaken, such as the boarding school newspaper, decorating the club, work camps, celebrations, and so on. The varied origin of the pupil population in a boarding school is a factor making for social integration.

17.4. **Some of the Problems of the Boarding School** (Mib'ayot hap'nimiyah). pp. 134–135.

Living as he does for four years in a boarding school, the child, despite the frequent holidays, grows away from his parents, for he no longer participates in the daily experiences and concerns of his family. The group to which he now belongs in the boarding school is the natural one, while that of his former environment becomes secondary. What with the tension of lessons and the social activities, the pupil's day is fully occupied and institutionalized, and a way has to be found of allowing him some free, uninstitutionalized time. These are some of the problems of a boarding school, which is a workshop for pedagogic experiments that have as their objective the finding of methods which answer the needs of the pupils.

17.5. **An Evaluation of the Boarding School Project** (Ha'arakhat hamifal). pp. 135–136.

Begun in 1960 with 80 pupils in one institution, the boarding school project eight years later covered 1,200 pupils who were being educated in 12 different educational contexts. The following table gives the distribution of the pupils in boarding schools in 1967/68.

Educational Stream \ Type	General	Religious	Total
Academic	405	180	585
Vocational	270	65	335
Agricultural	60	40	100
Pedagogic (Preparatory)	60	120	180
Total	795	405	1,200

At this stage an evaluation of the project can only be based on impressions, which are as follows. a) Contrary to the fears entertained at the outset, the emotional ties between the pupil and his family have remained strong and may even have become idealized. Parents for their part appreciate the State's efforts on behalf of their child, and the younger brothers and sisters look upon the brother studying in a boarding school as a model to be emulated. Accordingly parents adopt a positive attitude toward the boarding school, seeing in it a means whereby their child can acquire an education and an occupation, without regard to the family's economic position or origin. b) The number of drop-outs has, in comparison with a similar school population, been considerably reduced and the majority of pupils have passed the matriculation examination. c) Most of the pupils have joined fighting units, and many have volunteered for the elite units in the Israel Defense Forces. A large number have become officers. d) Some former pupils have continued their studies in institutes of higher learning. A tutor-teacher has been assigned to maintain contact with and to guide and advise them. Through gatherings the boarding schools also keep in touch with their former pupils.

SECTION D – RESEARCH

18. LEVY, ARYEH. **Investigating Achievements in the Framework of the Projects of the Center for the Culturally Disadvantaged** (B'dikat hesegim b'misgeret hap'ulah shel hamerkaz li"t'unei tipu'aḥ").

18.1. (Introduction.) p. 139.

In every educational process there are three phases: setting the goal, working to achieve it, and the output. The success of education is usually measured by the extent to which the output is compatible with the goals that have been set. But an overall evaluation has also to take into account the other two phases of education: the methods and the goals. Nor is it enough if the learning activity produces the desired results. The activity itself must be desired. The educational goals derived from an educational philosophy cannot, as a rule, be evaluated objectively, but they can be evaluated by the extent to which it is in practice possible to achieve or at least to come close to achieving them. For educational goals that cannot be realized in practice are invalid. The evaluation of the projects of the Center for the Culturally Disadvantaged has concentrated on two of these three phases: on an evaluation of the methods and of the output. The goals themselves have not as yet been investigated.

18.2. A. **Evaluating** the Output (Alef. Ha'arakhat hat'fukah). pp. 139–143.
18.2.1. (**Introduction.**) p. 139.

The results of three investigations into the output of the educational process have so far been published (two into reading in grade 1; one into Ma'alot: see abstract No. 9, above). While all three have in common the fact that the pupils' cognitive achievements are the criterion for evaluating success, they differ in at least two respects: a) the nature of the measuring device; and b) the nature of the activity investigated.

18.2.2. **The Nature of the Device** (Tiv hamakhshir). p. 140.

For measuring the pupils' achievements, the researchers used in some of the investigations multiple-choice tests and in others the teachers' marks. The former were drawn up in accordance with the researchers' instructions which, coupled with their scoring, gave the findings an objective value, as against the greater subjectivity of the teachers' views. Yet both are equally important for evaluating the pupils' achievements, since the one complements the other, thus giving greater validity to the evaluation.

18.2.3. **The Nature of the Project Investigated** (Tiv hap'ulah shenivd'kah). p. 140.

While some investigations deal with the general projects of the Center for the Culturally Disadvantaged, that is, whether the various enrichment projects have improved the level of the pupils' achievements, other investigations concentrate on an inquiry into the effectiveness of a specific project, such as Ma'alot, grouping, and so on. The possible combinations of the subjects investigated with the nature of the measuring device (test or marks) give four types of investigations, as carried out by the Center and as set forth in the following table.

TABLE 1

Subject of Investigation / Nature of Device	Specific Project	Program as a Whole
Multiple Choice Test	1) Study of Grouping Study of Longer School Day	2) Two Reading Surveys in Grades 1, 3, 6
Teacher's Marks	3) Report on Ma'alot	4) No Study

That there is no study in 4) is understandable, since there is no justification for an overall evaluation of the program on the basis of subjective devices only. Here three investigations, those of

types 2 and 3, are reviewed, but the Center's evaluative activities also include studies of type 1 (reviewed in abstract No. 19, below).

18.2.4. **An Evaluation, by Means of an External Test, of the Program as a Whole** (Ha'arakhat hamifal bikh'laluto b'emtza'ut mivhan hitzoni). p. 141.

The two surveys of reading were not intended to investigate specific enrichment programs but were rather chosen as a criterion for measuring the changes that had taken place in education generally. In both investigations, reading achievements were measured by means of standard tests, and in both of them achievements in 1966 were compared with those in earlier years, in the one instance with the achievements of a group of 289 grade 1 pupils in 1949, in the other with the achievements of grades 3 and 6 measured in 1960. The one investigation thus relates to changes that have taken place during 20, the other to changes that have occurred during 6 years. The following table sets out the average reading achievements among weak and culturally disadvantaged pupils.

TABLE 2

Grade	(1) Average in First Investigation	(2) Average in Second Investigation	(3) % Increase between the Two Investigations	(4) No. of Years between the Two Investigations
1*	11	22	100	20
3*	23	50	117	6
6*	19	50	163	6

* Average of pupils in the medium ranges.

The findings in the table have to be treated with caution. The difference in the number of years between the two investigations, the difference, too, in the tests and in the choice of the sample cast doubt on the validity of any conclusions arrived at on the basis of the data in the table. Nevertheless the figures in column 3 suggest that the higher the grade, the greater the progress, thus inviting a fundamental investigation into the subject. Yet the data in the table, if thoroughly investigated and analyzed, could be used as a basis for research into the changes that have taken place in learning achievements during the past 20 years.

18.2.5. **An Evaluation, by Means of Teachers' Marks, of a Specific Program** (Ha'arakhat mifal spetzifi b'emtza'ut tziyunei morim). pp. 142–143.

The Haifa Municipality's report on Ma'alot (on Ma'alot, see abstract No. 9, above) falls into this category of investigation. The

achievements of pupils who had participated in the enrichment program under the auspices of Ma'alot (they were the upper 25% in an elementary school for the culturally disadvantaged) were evaluated on the basis of their marks obtained for various subjects in the secondary school. While the teachers' marks are justified in determining the pupils' success in their studies, the picture would have had greater validity had there also been an objective test. In the following table, the unfavorable marks received by former Ma'alot pupils (the experimental group) are compared with the unfavorable marks of other culturally disadvantaged pupils in the same class (the control group).

TABLE 3

Subject	% of Former Ma'alot Pupils Who Obtained Unfavorable Marks	% of Other Culturally Disadvantaged Pupils in the Same Class Who Obtained Unfavorable Marks
Hebrew	18	57
English	27	64
Mathematics	36	50
No. of Pupils Investigated	22	14

While pointing to the great difference between the two groups of failures and to the superiority of the former Ma'alot pupils over the others, a superiority confirmed by other findings in the Haifa Municipality report, the author casts some doubt on the conclusions arrived at from the survey, because the number investigated was small (nor did the investigators make use of the "small sample statistics"), and because it was not a valid experiment, since neither the Ma'alot nor the control group was chosen in a random selection. More instructive is a comparison between the unfavorable marks of former Ma'alot pupils and those of pupils who are not culturally disadvantaged, as given in the following table, which relates to such pupils in four ninth grades in the same secondary school.

TABLE 4

Subject	% of Normal Pupils Who Received Unfavorable Marks	% of Former Ma'alot Pupils Who Received Unfavorable Marks
Hebrew	34	51
English	18	43
Mathematics	24	33

Although the table reflects the gap that exists between the two sets of pupils, the relatively high percentage of success among the former Ma'alot pupils, defined as culturally disadvantaged, constitutes a notable achievement.

18.3. **B. Evaluating the Learning Activities** (Bet. Ha'arakhah shel p'ulot halimud). pp. 143–146.

18.3.1. **(Introduction.)** pp. 143–144.

The three projects discussed in some detail below – The Exhibition of Games, "The Broadening of Horizons," and Textbooks – were evaluated by sending questionnaires to teachers and principals, and summarizing the replies received. The methodology used in these evaluations is criticized on two grounds. 1) Whereas the attitude questionnaires on Textbooks had obviously to be sent to teachers, those on The Exhibition of Games should have been sent to parents, and on "The Broadening of Horizons" directly to the pupils themselves. 2) An attitude questionnaire has to be drawn up with great skill, and various pitfalls, likely to invalidate the replies, have to be guarded against. Moreover the teachers' conservative tendencies and fear of adopting an extremist attitude prompt them to give lukewarm answers, so that the results of an investigation are often known before the questionnaires are sent out.

18.3.2. **Exhibition of Games** (Ta'arukhat mishakim). p. 144.

Since this project (described in abstract No. 12, above) was intended for the parents of culturally disadvantaged children, the questionnaire should have been addressed to them, as mentioned previously, and not to the ten principals to whom it was in fact sent. It would moreover have been preferable to investigate thoroughly the effect of the project in one school, and on the basis of the investigation the dynamics of this type of project could have been conjectured, rather than, as was done, get the answers of ten principals to several somewhat superficial questions.

18.3.3. **"The Broadening of Horizons"** ("Harhavat ofakim"). pp. 144–145.

The principals and teachers of the 37 schools included in the project in 1966 gave their evaluation of it, and in doing so, mentioned the programs which the pupils liked. But this would have had greater validity had it come from the pupils themselves. According to the teachers' replies, the project was successful. Their criticism referred only to minor details or to particular programs. The large majority of the teachers favored the continuation of the project, and even those who failed fully to comprehend its significance and educational value approved of it.

18.3.4. A Survey of Textbooks (Seker sifrei limud). p. 145

The feedback from teachers on the ways readers are used and their effectiveness could serve as a guide to authors desirous of publishing textbooks for culturally disadvantaged pupils. Two surveys were conducted, one in 1966/67, the other in 1967/68, which showed that 469 and 817 schools respectively used the readers, an increase of 74%. In reply to the question why a particular reader had been chosen, two-thirds of the teachers gave only technical reasons, such as "The book was in stock," while some reasons classified as educational were in fact mainly technical (such as "It was recommended by people outside the school"). This finding is compatible with those of the surveys on "The Broadening of Horizons" and The Exhibition of Games, the answers to which referred to formal aspects of the subjects evaluated, thus furnishing information about the teachers themselves rather than about the subjects surveyed. Distributing questionnaires among teachers in order to investigate the nature of readers, while justified, is not the most valid course to adopt. An alternative procedure would be a theoretical analysis of the reader based on techniques similar to content analysis and an evaluation of the reader in accordance with the criteria laid down in the directives issued to authors. Or there could be observation on the use of the readers and an examination of the output resulting from the use of the books investigated.

18.3.5. The Place of the Questionnaire in the Evaluation of a Scholastic Project (M'komo shel hash'elon b'ha'arakhat p'ulah limudit). p. 146.

In drawing up a questionnaire a distinction must be made between questions relating to facts and to objective information (such as "Did you teach the stories in the order in which they occur in the book?") and those calling for an expression of opinion and a subjective answer (such as "Should the explanation of the difficult words be given in the body of the story or in a vocabulary at the end of the book?"). A distinction must also be made between "neutral" questions and those to which there are, at least in the view of some teachers, a "desired" answer. Failure to distinguish between these different categories of questions reduces the value of such surveys.

18.4. C. Summing Up (Gimmel. Sikum). pp. 146–147.

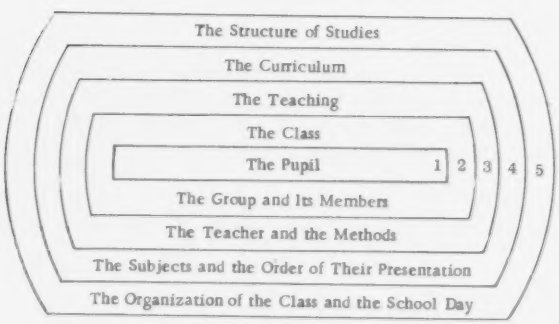
The evaluations of the Center for the Culturally Disadvantaged have dealt almost entirely with two of the three phases in the educational process, with learning activities and with the output, but have largely ignored the first phase, the goals. In one project however there were elements of a goal evaluation, in that the opinions of

supervisors and intellectuals were obtained on the contents and values that were to be included in the readers. On the basis of these views, directives for authors of textbooks were issued. After summarizing the main points of the present chapter, the author concludes by saying that the intensified planning of evaluation, the creation of valid testing systems, the adoption of a many-sided approach to a specific problem by the use of different modes of evaluation and measuring devices, the coordination of the various evaluation projects so that the one supplements the other – these are the tasks in the sphere of evaluation which face the Center for the Culturally Disadvantaged in its second decade.

19. WAHL, DAN. **Research into the Longer School Day and into Grouping, Conducted by the Henrietta Szold Institute – The National Institute for Research in the Behavioral Sciences** (Hameḥkarim al yom limudim arokh v'al hahakbatzah ham'vutza'im al y'dei makhon Szold – hamakhon ha'artzi l'meḥkar b'mada'ei hahitnahagut). pp. 148–157.

19.1. Introduction (Mavo). pp. 148–150.

Common to the longer school day (see abstract No. 8, above) and to grouping (abstract No. 7, above) is that both are based on a change in the organizational framework of the school and not in the curriculum or the teaching methods. These organizational changes, apparently only external, have an impact on an extremely wide spectrum of educational factors that come into more direct contact with the pupil, as illustrated in the following model of the learning process which, placing the pupil in the center, sets forth all the educational components that exercise an influence on him simultaneously.



The studies dealt with here are opposed to the outlook which sees the culturally disadvantaged child, with all his knowledge, values, and customs, as alienated from modern society, and which therefore holds that such a child has to undergo a process of resocialization, with the negative consequences of severing and estranging him from his family environment, thus depriving him of the emotional support so essential to his proper development. These studies have as their point of departure the pupil, and consequently they view the school for the culturally disadvantaged both as a framework in which to foster the ability, tendencies, and talents of the individual child, and as a means of bridging his home-acquired cultural potential and the cultural values of the school, in order that the values and customs of his home may be the basis of his development, for his benefit and for the benefit of society.

How this view is expressed in the research studies under discussion is set out in the following table.

		The School's Role	
		In Influencing Development	As an Environment
The Child	As a Pupil:	Studies: (Achievement Tests)	Relation to School, Teacher, etc. (Pupil's Questionnaire)
	As an Individual	Personality: Self-Esteem (Tool: Self-Image)	Social Status: Social Relations (Tool: Sociometry)

In the view of the researchers, positive results are obtained in all compartments only if the notion of a bridge is adopted (as against the resocialization approach). The basic aim of the two evaluative research studies on the longer school day and on grouping is to investigate the effectiveness of the programs for advancing culturally disadvantaged children, so as to contribute to the formulation of an educational policy in Israel. In these studies, the investigations are made not only in the area of achievement, but in all areas. Because of the points of similarity between the two studies, which have reached the advanced stage of having their findings processed, they could to some extent be planned according to similar principles and could use several analogous devices, adapted where necessary to the special demands of each study.

19.2. Research into the Longer School Day (Mehkar al yom limudim arokh). pp. 150–153.

19.2.1. (Introduction.) pp. 150–152.

During the additional hours which schools for the culturally disadvantaged have in the longer school day, efforts center on two

areas: a) promoting learning achievements, and b) imparting suitable habits as well as cultural and social values. Since generally each school apportions these extra hours in accordance both with its specific needs and with the directives of the Ministry of Education and Culture, two forms of programs were set up in the schools used in the sample, the one, an academic, the other, a social longer school day. Six of the additional eight hours were devoted in the former to learning, in the latter to circles and to social and cultural activities. Seven types of activity were undertaken during the additional hours in the academic program (such as doing homework under guidance, directed reading, special learning activities for advanced pupils), and four in the social program (such as art and esthetic education, as well as social and general civic activities). The study is a five-year follow-up from grade 4 to the end of trade 8, its purpose being to investigate the system as it operates in Israel. Some of the general assumptions are that the introduction of the longer school day will a) promote learning in all subjects, b) have a positive impact on social relations, and c) have a positive psychological effect which expresses itself in the child's self-image. The independent variables in the research are: i) time – the additional time at the school's disposal; ii) content – one school stresses more the academic, the other, the social side; iii) method – modifying teaching methods to achieve the aims of the longer school day and utilizing methods suitable for the culturally disadvantaged (such as a greater use of audio-visual aids). The dependent variables in the research are: i) learning achievements; ii) social and cultural development; iii) development of personality.

19.2.2. Sample (Midgam). p. 152.

The sample consisted of fourth and fifth grade pupils in fifty schools selected from all over the country and divided according to the type of settlement in which the school was situated (urban as against immigrant town) and the type of school (general state as against religious state), as well as into two levels according to the average education of the fathers: high (if 60% and more of the fathers had an elementary education at least) and low (if 60% of the fathers lacked such an education). The control group was also taken from schools for the culturally disadvantaged.

Total pupils according to grades and settlements:

Fourth grades in an urban settlement		– 779
Fifth grades in an urban settlement		– 684
Fourth grades in an immigrant settlement		– 799
Fifth grades in an immigrant settlement		– 753
In an urban settlement	– 1,463	
In an immigrant settlement	– 1,552	
In fourth grades	– 1,578	
In fifth grades	– 1,437	

TABLE 1

	Type of School	Academic		Social		Control		
Urban Settlement (Veteran)	GSS	Grade 4 139 Grade 5 120	259	Grade 4 196 Grade 5 202	398	Grade 4 118 Grade 5 115	233	
	RSS	Grade 4 172	276	In religious-state schools no distinction is made between academic and social		Grade 4 154 Grade 5 143	297	
Total			535		398		530	1,463
Immigrant Town (New)	GSS	Grade 4 124 Grade 5 119	243 119	Grade 4 196 Grade 5 201	397 201	Grade 4 131 Grade 5 129	260 129	
	RSS	Grade 4 158 Grade 5 154	312	As Above		Grade 4 190 Grade 5 150	340	
Total			555		397		600	1,552
Grand Total			1,090		795		1,130	3,015

GSS: General State School.
RSS: Religious State School.

19.2.3. Tests (Mivḥanim). p. 153.

Conducted at the beginning of the 1967/68 school year, the tests comprised achievement tests in arithmetic and in the Hebrew language, and an intelligence test (as a control variable), while the questionnaires were on the pupil's background, his self-image, and the aims of the longer school day, sociometric, and for the teacher and the principal. The final report is due to appear at the end of 1969.

19.3. **Research into Grouping** (Hameḥkar al hahakbatzah). pp. 153–156.

19.3.1. (Introduction.) pp. 153–154.

Grouping consists of an organizational framework in which several classes are united, in order to be redivided, on the basis of learning achievements, into three separate levels for each of the three subjects of arithmetic, Hebrew, and English, these being regarded as imparting to the pupil the fundamental skills. So as to maintain the class as the basic heterogeneous social unit, the other subjects

are taught in the regular classes for two-thirds of the school day. The object of the research is to evaluate grouping in terms of potential utility (the extent to which teaching is modified in consequence of a changed learning framework) and especially to arrive at practical conclusions that could be incorporated in the Israeli educational system. Theoretically the research is based on the assumption that the group has two main characteristics: a) its homogeneous composition, which makes it so much easier to adapt the teaching to the personal level of each pupil, and b) its limited size, which facilitates individual teaching and gives the pupil more opportunity to participate actively in the lessons. The main independent variables are homogeneity as against heterogeneity, a large as against a small group, schools for the culturally disadvantaged as against established schools. The research aims at investigating the effect of dividing the complete class framework into three levels a) on the child's learning achievements, b) on his psycho-social development, and c) on the teaching.

19.3.2. Some of the Assumptions of the Research (Mehasharot hamehkar). pp. 154–155.

A. The more homogeneous the class, the greater 1) the effectiveness of the teacher, 2) the achievements, 3) the group cohesion, 4) the pupil's capacity to evaluate correctly his ability and ultimately to acquire self confidence. B. The smaller the class, the greater 5) the teacher's ability to individualize the teaching, 6) its cohesion, 7) the number of class leaders in various areas and the smaller the number of isolates; 8) the greater the level of the children's participation, the feedback from the teacher to the pupil, and the pupil's evaluation of his learning potential. C. The more grouping creates homogeneous and small groups, the greater 9) the prospects of progress, as compared to the heterogeneous classes, in all the spheres mentioned above. D. The longer grouping continues, the greater 10) the children's progress in their studies in the different group levels as compared to their classmates in heterogeneous schools, 11) the gap between the levels of the different groups, 12) the tendency of the highest level to progress in accordance with their potential rate, and of the lowest level to close the gap between themselves and the official curriculum, 13) the group cohesion without adversely affecting the solidarity of each class, and the greater, too, the integration of the children of different communal origins. E. The greater the concern for the culturally disadvantaged in the school, the more 14) this finds expression in a) a decrease in the relative number of children in the lowest group, and b) an increase in the mobility between the groups during the entire year and not only at its end. F. Consequent on the challenge engendered by the teaching of groups, there is a) a decrease in "frontal teaching, b) an increase in group and individual work, and c) an increase in the use of auxiliary and audio-visual aids.

19.3.3. The Investigating Tools (Makhshirei hab'dikah). p. 155.

The investigating tools were 1) sociometric, 2) self-image, 3) achievements, and 4) intelligence tests, 5) "a comparative questionnaire" filled in by teachers of the heterogeneous classes (the control groups of the research), 6) the report of the observer-examiner on various relevant matters, questionnaires 7) for the teacher – a two hours' interview, 8) for the pupil – investigating his attitudes, 9) for the principal – for information about the school, the settlement, the mobility in the school.

19.3.4. Sample (Midgam). pp. 155–156.

The classes were divided into "cells" of an average of five schools, according to the main variables of the research: a) homogeneous as against heterogeneous classes, b) established schools as against those for the culturally disadvantaged, c) "large" (25 +) as against "small" (25 –) classes. The research into a sample of 3,193 children throughout the country lasted two years, and the final report was due to appear at the beginning of 1970.

TABLE 2

		Large (= 25 +)			Small (= 25 –)			
Homogeneous Classes Grouping	E	Grade 6	381	684	E	Grade 6	267	489
		Grade 7		303		Grade 7	222	
	CD	Grade 6	345	647	CD	Grade 6	278	494
		Grade 7	302			Grade 7	216	
Total				1,331				983 2,314
Heterogeneous Classes Control	E	Grade 6	165	267	E	Grade 6	102	190
		Grade 7	102			Grade 7	88	
	CD	Grade 6	121	238	CD	Grade 6	94	184
		Grade 7	117			Grade 7	90	
Total				505				374 879
								3,193

CD: For the Culturally Disadvantaged.
E: Established.

19.4. Summing Up (Sikum). pp. 156–157.

Because of the similarity between the two studies, grouping and the longer school day, there is a similarity too in the way they were carried out. The aim of both was to investigate organizational

educational projects whose objective has been to promote the learning of culturally disadvantaged children. The Ministry of Education and Culture, which introduced the systems, also initiated the research studies and at the outset financed the pilot research, which was likewise undertaken by the Henrietta Szold Institute. During the first two years the studies were financed mainly by a Ford Foundation grant. There is yet another reason for the similarity between the studies. When the proposed research was discussed with the Ford Foundation representatives, it was suggested that the two research projects might together be used to investigate the question, What is the optimal "mix" of the various pupil populations in a class so as to ensure the progress of culturally disadvantaged children? The researchers suggested that the optimal mix of children of different origins would be if the group suffering from cultural deprivation constituted a substantial minority, large enough for its members not to experience a sense of strangeness and inferiority, but yet a minority exposed to the pressures and norms created by the majority aiming at significant achievements. The twofold sample placed at the disposal of the investigator of this question covers more than 207 classes, which undoubtedly covered almost every possible composition of a class, from 100% to 0% of culturally disadvantaged children. The fact that in the research into the longer school day grades 4 and 5 and into grouping grades 6 and 7 were investigated made it possible to combine the findings in order to examine subjects such as the self-image patterns of culturally disadvantaged children in all the upper grades of the elementary school, which cover the entire pre-adolescent period. The researchers endeavored to find an operative definition of culturally disadvantaged children and to work out recommendations for creating conditions that would contribute to improved teaching in schools attended by them.

20. SMILANSKY, SARAH. Researches relating to Preparing Culturally Disadvantaged Pre-School Children for the Demands of School (Mehkarim she'inyanam hakhsharat y'ladim t'unei tipu'ah bagil harakh likrat d'rishot bet hasefer). pp. 158–170.

20.1. (Introduction.) p. 158.

Conducted by the Henrietta Szold Institute and reported here in chronological order, the studies described below aimed to diagnose the factors that contribute to the failure of children from the backward cultural-social strata at the outset of their schooling.

20.1.1. 1. The Dimensions of the Failure in Grades 1 and 2 (1. M'madei hakishalon b'khitot alef uvet). pp. 158–160.

A study, which covered all the children in grades 1 and 2 in a heterogeneous suburb in Jerusalem, investigated a total of 213

children in 8 classes. Of these, 138 were of Asian and African and 75 of European origin. 83% of all the children were born in Israel, all had attended kindergarten for one year, and 80% for two years. The main findings point to a disquieting inferiority of the children of Asian and African origin in the three areas of a) achievements in reading, b) achievements in arithmetic, and c) social-emotional adjustment.

a) Reading. In individual reading tests three marks are given: 1 = fluent reading; 2 = beginning to read; 3 = cannot read.

Reading Ability according to Father's Country of Origin (in %)

Country of Origin	Grade 1			Grade 2		
	1	2	3	1	2	3
Asia-Africa	5.6	15.3	79.1	31.8	39.4	28.8
Europe	54.8	22.6	22.6	79.5	18.2	2.3

(The differences in the two grades are significant at .001 (x^2 test.)

Of the children of Asian and African origin, more than two-thirds in grade 1 and approximately one-third in grade 2 cannot read at all. Thus, about to enter grade 3 unequipped with the basic tool of reading, the latter are bound to fail in all subjects.

b) Arithmetic. In individual tests in arithmetic, three marks were given: 1 = good; 2 = satisfactory; 3 = poor. The results again show notable differences between the two groups at the end of grade 1 and grade 2.

Achievements in Arithmetic according to Father's Country of Origin (in %)

Country of Origin	Grade 1			Grade 2		
	1	2	3	1	2	3
Asia-Africa	35.4	21.5	43.1	9.6	15.4	75.0
Europe	70.4	22.2	7.4	39.4	15.2	45.2

(The differences in the two grades are significant at .001 (x^2 test.)

c) Social-Emotional Adjustment. The level of adjustment at the end of kindergarten, evaluated by the kindergarten teacher, was compared with that at the end of grade 1, as evaluated by the teachers. The evaluations were made with the aid of the "adjustment evaluation scale," which represents ten aspects of the child's behavior. These evaluations showed a significant drop in

the general adjustment of children of Asian and African origin. An investigation of the various categories of behavior points to a decline in all areas, notably in the power of concentration, the attitude to work, a susceptibility to the influence of adults, and in initiative, in which last there was likewise a decline among children of European origin (apparently to be ascribed to the difference between the kindergarten and the school, in the latter there being less opportunity to display initiative) but a conspicuous rise in self-confidence. In an individual clinical examination of many of the unsuccessful children the first signs of a slightly disturbed state were found. To the child and to his family his failure was a blow. Many parents reacted by accusing themselves, the child, or the school, or a mixture of these. The child's sense of failure, transferred to all areas, can be rectified only by scholastic success.

20.1.2. 2. The Compulsory Kindergarten* as a Means of Promoting the Intellectual Advancement of Culturally Disadvantaged Children (2. Gan ḥovah k'emtza'i l'kidumam ha'intelektu'ali shel y'ladim t'unei tipu'aḥ). pp. 160–161.

Since the previous study had shown that the kindergarten did not adequately prepare children, especially those of Asian and African origin, for the demands of school, a study was undertaken with the objects a) of examining the level, among compulsory kindergarten children, of the abilities necessary for sucess at school, b) of evaluating the kindergarten's contribution in developing these abilities, and c) of indicating, on the basis of the methods of work in the kindergarten on the one hand and the needs of the school on the other, the ways in which the development of the culturally disadvantaged children can be promoted. Covering 12 kindergarten classes attended by 134 children of Asian and African and 35 of European origin, and extending over a period of two years, the investigation included individual intelligence tests, observations in kindergarten, acquaintance with the families, and the kindergarten teachers' evaluation of each child. The main findings are as follows. a) The average IQ of the children of Asian-African and those of European origin was, in the Wexler children's test, 92 and 108 respectively, and since among all investigators a high correlation has been found between success in this system and success in studies, the prospects of the children of Asian and African origin succeeding at school are much fewer than those of the children of European origin. Since environmental factors can bring about a change in the child's intellectual level and since the home is unable to do this, the question arises whether the kindergarten can fill this role. b) In general, kindergarten teachers base their work on the principle of indirect influence by providing an environment rich in stimuli and by refraining as far as possible from direct intervention. Based on progressive education, this principle, while

* Which every child, aged 5–6, has by law to attend.

holding good in the case of middle class children, fails to give the children from the culturally backward strata the full benefit they could derive from the kindergarten. Observations have revealed the following six most notable shortcomings in the kindergarten. 1) The linguistic limitations of the children prevent them from understanding the teacher's remarks and most of the stories and songs. Nor can they take part in a conversation or answer questions. 2) Games are not used for learning purposes, and thus a fine opportunity for developing powers of concentration, linguistic and intellectual abilities, and social aptitudes is neglected. 3) Fearful of anything unfamiliar – and most of the kindergarten activities are unfamiliar to them – the culturally disadvantaged children tend stubbornly to persist in a certain activity, and refrain, because of the kindergarten teacher's lack of intervention, from trying other activities. 4) The kindergarten does not impart to the children the ability to plan, and the capacity to persist in carrying out the plan. The children run around and work impulsively. 5) In most kindergartens the culturally disadvantaged child cannot anticipate what is demanded of him because of the atmosphere of freedom prevailing, in stark contrast to the situation obtaining in the home, and hence he does not know how to make full use of such freedom. 6) As a result of the organizational separation between the kindergarten and the school, the kindergarten teacher does not feel herself responsible for preparing the child for his studies in school. Neither is she sufficiently interested in what is done in grade 1. The kindergarten could be used to prepare the child for school if the effort were made to achieve the gradual and planned proportion of the main learning abilities in which these children were found to be inferior.

20.2. An Experiment Aimed at Using the Year of Education in the Compulsory Kindergarten to Prepare Culturally Disadvantaged Children for the Demands of the School (Nisu'i shemat'rato l'natzel et sh'nat hahinukh b'gan hovah lahakhanat y'ladim t'unei tipu'ah lid'rishot bet hasefer). pp. 161–164.

Because the finding of the preceding research pointed not only to a serious lag in the intellectual development of the children from the backward strata but also to the shortcomings of the compulsory kindergarten in advancing the development of these children, an experiment was conducted with the aim of developing a program and the necessary tools for promoting cognitive abilities, imparting knowledge, vocabulary, and concepts, and instilling attitudes and habits essential for scholastic success in the first grades of school.

20.2.1. Carrying Out the Experiment (Bitzu'a hanisu'i). p. 162.

The experiment comprised the following stages. a) The abilities, knowledge, attitudes, and habits necessary for success at school

were determined on the basis of an analysis of the curriculum in grades 1 and 2, an examination of the textbooks, observations in class and an analysis of the interaction in it, and the teachers' evaluations of what is necessary for scholastic success. On the basis of all this, ability tests were drawn up, as was an experimental work program. b) A battery of ability tests was structured. c) The children in the experimental and control groups were examined in ability, and in the Stanford-Binet intelligence, tests. d) The homes of the children examined were visited and their parents were interviewed. e) On the basis of the findings obtained in stages c) and d), the sample was fixed. f) The experimental program was carried out. g) The children were retested at the end of the compulsory kindergarten year. h) They were tested at the end of grade 1, and i) again at the end of grade 2.

20.2.2. The Sample (Hamidgam). p. 162.

Representing two origin groups ("oriental" – of Asian and African origin – and "European") and two social-cultural levels ("high" – parents with, or above, a secondary education, the father with a profession; "low" – parents with an elementary education or less, the father an unskilled or semi-skilled laborer), the four groups of children in the sample consisted of 156 "oriental low," 50 "oriental high," 50 "European low," and 50 "European high." The "oriental low" group was divided into an experimental and control group, both of of which were matched in ecological data, sex, and initial IQ level. The sample did not include children of families with a deceased, missing, chronically sick, or alcoholic parent, or seriously disturbed children.

20.2.3. The Main Findings (Hamimtza'im ha'ikariyim). pp. 163 – 164.

1. There were, at the age of five, notable differences in the average IQ (according to the Stanford-Binet test) of the various groups. As the figures in the table show, both the socio-cultural factor and the region of origin are decisive.

Group	IQ
"Oriental Low" – Experimental Group	90.6
"Oriental Low" – Control Group	91.5
"Oriental High"	112.2
"European Low"	102.4
"European High"	130.6

During the compulsory kindergarten year, the average IQ of the "oriental low," in both the experimental and the control group, increased, but not to the same extent. The experimental program

proved to be more progressive than the usual compulsory kindergarten one, as the following figures show.

Group	At the Age of 5	At the age of 6	Difference
Experimental	90.6	109.7	19.1
Control	91.5	103.8	12.2
Difference between Groups after a Year		5.9*	

* The difference is significant at .01 (t test).

2. As similarly significant gain was achieved in four verbal subtests of the Wexler children's tests conducted at the end of kindergarten.
3. A similar superiority was also found in the ability test.
4. The experimental children maintained their IQ superiority at the end of grade 1 but not at the end of grade 2, where there was no difference between the experimental and control groups. While the compulsory kindergarten year can be utilized for the advancement of culturally disadvantaged children and for preparing them for school, this in itself is not enough, for no trace of it remains unless special advancement projects are also done at school or are started at the earlier age of 3 or 4.

20.3. **Experiments in Specific Topics Conducted within the Context of the Compulsory Kindergarten Experiment** (Nisuyim b'nos'im spetzifiyim shene'erkhu b'misgeret hanisu'i b'gan ḥovah). pp. 164 – 167.

As previously mentioned, the experimental year was utilized to carry out separate projects for clarifying specific development problems. The great importance of these sub-experiments lies in the fact that they not only shed light on the particular topic investigated but they also confirm and reinforce the principles of the entire pedagogic method which calls for an adult's active intervention in all the areas in which advancement and encouragement are necessary.

20.3.1. A. **An Experiment in Developing Socio-Dramatic Play** (Alef. Nisu'i b'fitu'aḥ mishak sotzyo-dramati). pp. 164 – 165.

Observation in the kindergarten of the play of culturally disadvantaged children revealed that they do not engage in dramatic and socio-dramatic play, or do so in an undeveloped version lacking the elements characteristic of the socio-dramatic play of children with a high cultural background. On the assumption that, by developing such play among culturally disadvantaged children, it may be possible to contribute to their intellectual and social development, a sub-experiment in the subject was conducted,

which involved two control groups (the one, "European high," the other, "oriental low") and three experimental groups, each of which was given a different experimental treatment compatible with the assumed source of the problem. For Group One the assumption was that the children do not, because of their meager understanding of the behavior and experiences of people in their immediate neighborhood, imitate that behavior and experience in play. To enable them to comprehend daily experiences, the group was taken on excursions, given explanations, talks, and so on, but there was no intervention in the play itself. They were given only toys and material and encouraged to engage in play on the subject of the experiment. For Group Two it was assumed that a lack of guidance and encouragement in the socio-dramatic play's actual forms of expression precluded developed play, and hence everything was concentrated on adult intervention in the children's play, so as to impart to them through suggestions and demonstrations the "techniques" of imitation and fantasy. To Group Three both the above elements were given, that is, experiences and explanations as well as adult intervention, the assumption here being that the children lacked both these factors.

The following table gives, according to groups, the percentage of children who engage in dramatic and socio-dramatic play, both before and after the experiment.

Group	Before the Experiment			After the Experiment		
	Did Not Play	Only Dramatic Play	Socio-Dramatic Play	Did Not Play	Only Dramatic Play	Socio-Dramatic Play
"European High"	3%	19%	78%	–	–	–
Control "Low"	69%	20%	11%	63%	23%	14%
Group One	68%	21%	11%	63%	23%	12%
Group Two	70%	19%	11%	34%	32%	34%
Group Three	70%	21%	9%	11%	41%	48%

1. Before the experiment, 69% of the "oriental low" children did not engage in any dramatic play and only 11% engaged in socio-dramatic play. On the other hand, 78% of the "European high" control group, which was not re-evaluated after the experiment, took part in socio-dramatic play and only 3% did not play at all. After the experiment it was found that the control group and Group One had not markedly progressed, as indeed Groups Two and Three had. Of these two, the latter made more significant progress.

2. In Groups Two and Three no correlation was found between advancement in play and the IQ, but there was a correlation between the former and sex, the girls having derived greater benefit from the experiment. The older children, too, progressed significantly more.

On the basis of the findings the conclusion was reached that culturally disadvantaged children needed both a deeper understanding of day-to-day experiences as well as guidance in the "techniques" of play.

20.3.2a. B. The Effect of Certain Learning Conditions on the Progress of Culturally Disadvantaged Children of Kindergarten Age (Bet. Hashpa'atam shel t'na'ei l'midah m'suyamim al hitkad'mutam shel y'ladim t'unei tipu'ah bagan). p. 166.

Since observations in the kindergarten showed that children from the culturally backward strata did not in their homes learn "how to learn," that is, how to approach a learning problem and carry out an assignment, special pedagogic operations had to be undertaken to compensate them for their defective learning ability. These operations are as follows. a) Active guidance by the kindergarten teacher in telling the children the principles of learning, as opposed to learning on the basis of general instructions only. b) Direction in carrying out of an assignment with the help of a clear frame of reference (in this instance, in the form of a visual training aid). c) A detailed achievement expectation that matches the child's ability (a small flag is put alongside the item which the child is expected to reach at this stage). d) A demand for a verbal control of the execution of the assignment. In the experiment the relative contribution of these operations in learning two scholastic assignments – matching letters to words, and generalization in pictures – was investigated.

20.3.2b. The Findings (Hamimtza'im). pp. 166–167.

1. In the group in which the children worked on the basis of general instructions only there was no progress in learning. There was even, due apparently to boredom, a slight retrogression, although in preparatory lessons the investigators made sure that the children understood the assignment given to them.

2. The groups which received active guidance and were given a frame of reference made considerable progress in the two assignments.

3. The specific achievement expectation (in addition to guidance and a frame of reference) added something to the progress of the girls and of the four-year-olds, but not to the group as a whole.

4. Verbal control was found effective in all the groups.

20.3.3. C. **An Experiment in Involving Parents in Their Children's Development** (Gimmel. Nisu'i l'shituf horim bim'simat hapitu'aḥ shel yaldeihem). p. 167.

Conducted to find out to what extent parents, in carrying out certain defined teaching assignments, can play a part in preparing their children for the demands of school, the experiment achieved partial results which showed that a) most parents of children aged 4–5 and 5–6 were prepared to help, came regularly to receive material and guidance, and spoke enthusiastically of their children's reactions and progress; and b) there were real achievements only in some areas. Since the experiment lasted for no more than three months, it was not expected to achieve results notably better than those obtained in the kindergarten through the persistent and protracted efforts of the kindergarten teacher. The entire question of the parents' involvement is to be investigated in a longitudinal study.

20.4. **Ongoing Studies** (Meḥkarim b'tahalikh bitzu'a). pp. 167–170.

20.4.1. 1. **Experiment to Examine the Relative Importance of the Environmental Factors (the Family and the Kindergarten) in Promoting the Development of Culturally Disadvantaged Children** (1. Nisu'i liv'dikat ḥashivutam ha'yaḥasit shel misg'rot s'vivatiyot (ḥamishpaḥah v'ḥagan) b'kidum hitpat'ḥutam shel y'ladim t'unei tipu'aḥ). pp. 167–168.

Begun in the 1966/67 school year and expected to last four years, an experiment is being conducted into the relative contribution of the kindergarten and the home to the development of culturally disadvantaged children aged 4. The sample comprises two experimental and two matched control groups, with 80 children in each. In the one experimental group the enrichment project is applied only to the nursery school and the kindergarten, in the other, to both the kindergarten and the home. In one control group, similar in every respect to the experimental group, the children have the normal nursery school and kindergarten program, while in the other control group there are children of European origin who represent the average norm of the established Israeli population. In each group an attempt is being made to achieve the following objectives. 1) Developing the children's play, imagination, and creative ability; 2) developing their language and expanding their vocabulary; 3) broadening their knowledge; 4) raising the level of their aspirations, directed at defined and attainable aims; 5) imparting to the children work habits, such as concentration, persistence, planning, and checking. The parents' contribution is being investigated by means of observation, questionnaires, and interviews, and the effect on the children by means of intelligence, achievement, reading preparedness, and knowledge tests, as well as observations, and evaluations by investigators and by kindergarten and school teachers.

20.4.2. 2. **Experiment in Teaching Reading in the Kindergarten** (2. Nisu'i b'hora'at hak'ri'ah bagan). pp. 168–169.

The sample in this experiment, which began in compulsory kindergartens in the 1967/68 school year and is to continue up to the end of grade 2, consists of 11 groups, in eight of which the children are of Asian and African origin and belong to families of a low cultural-social level, while in the other three groups the children belong to families of the usual European social-cultural level. Although the emphasis in this experiment is on culturally disadvantaged children, there is also the intention of investigating the effect, on normal children, of the two variables: a) the time when the teaching of reading should start (in the kindergarten or in school), and b) the method of teaching reading (the global or the phonetic). Each group receives a different combination of experimental enrichment, as set out in the following table.

	In the Kindergarten				At School	
	Reading Method		Kindergarten Program		Reading Method	
	Global	Phonetic	Usual	Instructional	Global	Phonetic
Culturally Disadvantaged: 1	x			x	x	
2		x		x		x
3				x	x	
4				x		x
5	x		x		x	
6		x	x			x
7			x		x	
8			x			x
Not Culturally Disadvantaged: 9	x		x		x	
10		x	x		x	
11			x		Usual	

The global method starts with the entire word and only afterwards are its component parts separated, whereas in the phonetic method attention is first focused on the parts, from which the whole word is then formed. The instructional system is based on the principles that have crystallized in the earlier experiments conducted in kindergartens, according to which the kindergarten teacher intervenes actively to promote the progress of each child in all kindergarten activities, in contrast to the "usual program" in which there is no such intervention by the teacher.

In these kindergartens, sub-experiments are also being conducted with a smaller number of children with the purpose of investigating possibilities of their intellectual advancement.

20.4.3. A. Cognitive Development through Developing Drawing (Alef. Pitu'aḥ kognitivi b'emtza'ut pitu'aḥ hatziyur). pp. 169–70.

A comparison of the drawings of culturally disadvantaged children with those of other children points to the inferiority of the former in this sphere. That there is a connection between the level of the IQ and that of drawing has been shown in studies on the subject. Some methods of teaching drawing were investigated, and it was found that the standard of the children's drawing could be significantly raised in the short period of three months. The possible application of this activity to cognitive abilities was also investigated, and it was found that children who had progressed in drawing also had better achievements in visual memory and picture reading tests.

20.4.4. B. Cognitive and Linguistic Development through Explaining Pictures (Bet. Pitu'aḥ kognitivi ul'shoni b'emtza'ut midrash-t'munot). p. 170.

In previous studies culturally disadvantaged children were found to be inferior in their ability to grasp an incident described in a picture. An experiment is being conducted to develop the child's capacity to organize the various parts of a picture into a meaningful whole. Since the child is asked to react verbally to the picture, the experiment is also being used to investigate the possibility of developing the child's linguistic capabilities and his ability to express himself orally.

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